T'ai-ku July 19. 1886 –

Rev. Judson Smith D.D. Sec'y. A.B.C.F.M.

Very dear Sir:

I recently heard that in a letter some time since to Mr Atwood you suggested the enquiry whether the opium curse in Shanse would not prove so great a hindrance to the work as to be deemed a sufficient excuse for closing the Mission.

(July 20.) I have not seen your letter nor do I know anything of the nature of Mr Atwood's reply. It seems to me a shameful thing for a Mission to withdraw from a field or refuse to enter one simply or mainly because of any difficulty offered by the peculiarities of its heathenism and consequent degradation. If the field had become gospel hardened after years of toil, it might perhaps be proper to withdraw to some fresh field until God's own time should come with spiritual quickening. But Shanse is neither gospel hardened nor is the work here to be thought so exceeding by discouraging. The church at Ping Yang Fu is growing remarkably in the face of many oppositions and official persecutions. New stations are to be opened by the C.I.M south of Ping Yang fu. They will put a man into Fen Chow fu except that I am ready to move there. This is not an old thought of theirs but one very recently entertained. They found last spring that the best way to reach their Northern Kansuh Stations is by shipping supplies, mail etc ~~through~~ Fen Chow fu. This business matter has become urgent and can only be accomplished by some one living at Fen Chow. I shall be happy to render them this service. Dr Taylor the Director of the C.I.M. will visit me this week to discuss the matter. Nor is opium so generally used in every city in our field as Mr Atwood very carelessly represents in his letter published in the Herald for May. It is not said of the cities Chieh Hsiu, Fen Chow fu or Hsiao Yi that "9/10ths of the men and all the women" use it. and that in the villages "far above one half and probably more than two thirds" use it. Riding about in T'ai Ku and Ch'i Hsiens one sees field after field of opium. But the magistrate now at Ping Yao has set his seal like a flint against the raising of opium while Fen Yang Hsien (the county in which the Fen Chow fu government is located) Hsiao Yi and Chieh Hsiu are for the most part too valuable for wheat crops to be yet given over to opium. In Chieh Hsiu where we have resided ~~the~~ women who smoke the drug are the exception rather than the rule, and in both city and villages the proportion of men who use it is far less than in T'ai Ku.

You will look long before you find a more needy field than Shansi. It may be more difficult than some parts of China but if so. mainly from the mental characteristics of the people who differ much from those of Chih-li. compared with whom they are inefficient ~~for~~ work, stupid, slow, indolent but avaricious. They are the Jews of North China and carry the larger part of its trade. To my mind the ~~aspect~~ outlook for our work is more encouraging today than at any previous time. The Mission has arranged itself now so that to say the least every member can work freely and hopefully in his own station. With arduous devotion in an humble spirit may we not expect God to bless every bit of 'evangelistic labor.'

Another thing I want to say. I am thoroughly sick of the language of our reports which continue year after year to say that the time of the Mission has been mainly devoted to the "language" - and which comes echoing back in advice to devote ourselves to the study of the language - The C.I.M. believe that in 3 or 4 months of ordinary study a man can do most useful work - Mr Stanley Smith has been in the country less than a year and a half, I believe, but Sunday last he gave us a splendid address on the Prodigal Son. I doubt if I ~~could~~ can match the ~~niceness~~ correctness of his idiom or the freedom of his phrasing. But all that party have made remarkable progress in the language and at the same time have accomplished a worthy work for souls - They are not listless men but earnest

They believe the opening for work in Shanse very favorable - and they put lots of truth for our own Mission in a nutshell when they say "We want laborers who know God, and believe in the Holy Ghost."

Now what do you think ought to be done for our Mission? Ought not Fen Chow fu station to be at once supplied with a consecrated physician, and a consecrated young lady or two? Ought not T'ai ku to be reenforced with a strong bodied man of ability and grace - and a physician as soon as can be after Fen Chow (remembering that Mr Atwood does much such work though he prefers to preach) and a young lady or two if they want such? Is not this a modest want, We have numbered 14 individuals from first to last. Such reenforcement as suggested will only bring up the ranks to the old figure.

Is Oberlin dead? Is the foreign mission any spirit dead there? If so send us men from any where, godly men full of the Holy Ghost. who will devote themselves to soul saving. Every part of our work must be such as aims definitely at that or I fear it is thrown away. We are mostly known now in T'aiku as doers of "works of merit." Compared with the medical work done in the two years past evangelistic work shows for nothing. In Fuchowfu I am known mostly as a "book and tract-selling teacher." from the nature of my opportunity thus far I have ~~had~~ not reached the same persons so often as to have seemed to save or deepen any valuable impressions.

I have in three weeks been sent for to attend eight cases, and have worked 4 cases, of opium poisoning, in this city seven cases, outside one case, yesterday saved the hardest case I have seen a man who had in passion eaten opium to the weight of a silver dollar. I was with him nearly nine hours, except that in the same time I attended a female in an opposite house who had eaten a smaller dose.

Believe me yours faithfully

M. L. Stimson

One case vomited before my arrival and I was not permitted to see it. One died just after my arrival. Two I did not attend being in attendance of others. The other cases I believe have all recover=

R.S. July 30. 1886.

About ten days ago I received a call from Hudson Taylor M.D. Directer of the China Inland Mission. He had held a conference of his Shanse Missionaries at that place and was en route to Ping Yang-fu and the West of China. As indicated on a previous page I knew his matter of business before hand. He said he was very glad we were ready to move to Fen Chow fu and that he trusted we would be willing to render their mission in Kansuh some little assistance in forwarding letters etc. Previously it has taken 5 months for the transmission of their mail and they find that by this route the time from Shanghai is very greatly lessened. Not knowing our arrangements he was planning to ask our consent to his putting a man there temporarily to hand over his work to us if we were able to take it within a reasonable time. We shall be glad to render them any service.

Just before starting on his further journey Dr Taylor in conversation with Mr Thompson Mr Clapp and I used the following language as nearly as I could remember to write it down the next morning and I believe it is an accurate representation and a full one of what he said. I copy from my journal:

"Speaking of missionary methods he said "The feeling is becoming quite general that the work has been conducted on wrong plans. He said that within seven weeks three men of about 20 years standing as missionaries had acknowledged to him that their work ought to be picked to pieces and put on a different basis but they lacked the courage. He said "Protestant Missions are a failure in China" then he quickly added — "not an entire failure by any means, but in some ways a failure" What I mean is that what has been accomplished might and ought to have been with a less expense of money and men." We have built too much, employed too much native agency, started schools before the native church was ready for them, and done too little evangelistic work. Mr Thompson pressed him on the point of native agency, saying that he understood Mr Lewis [Dr. Taylor's secretary, not a missionary] to say that the policy of the C.I.M. was to be against using any native agency in its new work. Dr Taylor replied that in beginning a new work some native agency is 'indispensable but should be reduced to a minimum."

I have copied this out for the principal reason that the same evening (tea and family prayers and Dr Taylor's departure having intervened) Mr Thompson quoted Dr Taylor as saying Protestant Missions are a failure absolutely. I was not present in the room but Mr Clapp reprimanded him rather shortly for so bald a misstatement. If Dr. Taylor is quoted to you in that way you may know it is not quite correct. I have been several times surprised by the statements made by Mr. Thompson about the Karen Bassein mission and other matters which illustrate how easy it is for a forebiassed mind to see, read, and hear nothing but what sustains their hobby. Brother Thompson is however a very pious and excellent man but without any missionary experience or sight of missionary work outside our own Mission he has laid down a law [illegible] his mind like the laws of Medes and Persians.

Sunday Aug 1. Floods of rain fell in three days + nights ending last Tuesday morning - The Fen river burst its banks at Taiyuan fu and 1/3 city was inundated - Several hundred lives were lost. At Chi Hsien there was also immense damage and loss of life - Communication by pigeons. Roads are now passable for horses and foot passeng The villages in the plain are not heard from, but doubtless the worst fears will have been realized. If the weather holds clear Mr Clapp + I will start for Fen Chow fu tomorrow morning expecting to cross the Fen river below Chieh Hsiu by stone bridge - If we can rent a house I will move as early as practicable and Mr Clapp a few months later.

M L S

Rev. M. L. Stimson S
Taiku July 19. '86.
Rec'd Oct. 6

T'aiku August 24 1886.

Rev. Judson Smith D.D.
Sec. A.B.C.F.M., Boston, Mass.
Dear Professor:

July 24th there began to fall a very steady rain which did not cease for any length of time until the noon of the 27th It resulted in the greatest freshet known here in many years. It was very destructive; the Fen ~~river~~ and Wen Yi rivers with their summer torrent tributaries submerging a very large part of the plain carrying away many fields of grain ruining many vegetable gardens. Many villages nearest the course of the river Fen were submerged with the loss of many lives of men and stock. Great damage was done in the cities of T'ai yuan fu, Ch'i Hsien, Ping Yao Hsien less in the latter than in the others.

Mr Clapp and I with my man Ts'ui left T'ai ku early Monday Aug 2. mounted with our necessary bedding and clothing on one horse and two donkeys. and proceeded to Fen Chow fu. We were obliged to go by way of the bridge over ~~the~~ Fen River six miles west of Chieh Hsiu and much of the way by mountain roads.

fording barefoot several streams and in defiance of all the impossibilities mentioned by natives in almost every city and village where we stopped arrived at Fen Chow fu Thursday night somewhat tattered and worn and damp with no irreparable damages and our lives still "in our hand." When we crossed the river the water was still about 18 ft on the piers and at that narrow point from 3 to 4 times its usual width. Our errand was to rent a house or houses with reference to as early a removal of my family as possible. We were there 13 days and looked at ten or eleven houses but failed to make satisfactory terms upon any — one excepted and the proprietor showed such a hand in the final talk that I lost confidence in his trustworthiness. When he changed his mind again I demanded the ~~security~~ of a cash shop to back his promises with regard to repairing the place — The price agreed upon was $200 per annum. the owner to keep the outside walls and roofs in good repair ~~pass~~. But at the last moment he failed to readily find a satisfactory shop to back

This house is abundantly large enough for two families and any missionary work they might wish to do on the premises. Rents we were convinced after much inquiry are much higher there and there are very few suitable houses that are fit to live in.

him and we could not longer delay our return to T'ai ku as we expected Mr Tenney was to leave early this present week. So we almost regret that we did not stay a few days longer as Mr Tenney defers his going another week. After he leaves I hope to go to Hsiao Yi to visit the fair with books the same as last year and the year before. My hope is also to get to the villages of those men I wrote you of months ago. The heaviest harvesting being over it will be a more convenient season for my visit. May the Lord give me wisdom and grace to strengthen them in the faith and to persuade others.

Mission affairs are very quiet. Mr Tenney will turn over the accounts to me next week. Mr. Atwood has been represented as in a very unsettled state of mind being much discouraged and disposed to quit the Mission. Mr Tenney I understand has influenced him to quietness and patience. Last week I heard he had determined to go on with the plans for their boys boarding school. I do not know but he is foolish to do so.

But he has promised to receive a good number of men to break off opium, and that with other unavoidable medical cases will absorb all his time. Neither has Mrs Atwood time or ability to teach such a school. Mr Thompson is of course for months to come unable to teach or preach. They have a good Chinese teacher but who is to give proper religious instruction? I suppose that if Mr Price returns this fall he will have lost almost all his ground in the language. We have heard that they are to leave their oldest children in America and return to us this fall. Somehow I doubt it. But if they come perhaps they will help make the school a success as to its missionary aspect. I wish it might be a success.

At Fen Chow fu we found unexpected good feeling. About opium we made special inquiries abundantly confirming what I wrote you recently.

Mrs Stimson, though not in her usual health seems to be slowly improving

I am yours very truly M. L. Stimson

I have nothing from you later than the Mission Letter. Mr Perkins writes that their Mission has in

P.S. — Dear Professor. I send by this mail a roll of photographs to your address which I would like to have you send to a photographer to be properly mounted. One — perhaps as interesting a one as any — is badly torn, but a skillful artist can mount it well. The bill for the mounting please have Mr Ward charge to me. Then I wish you to take your choice of the pictures to half the number, and send the balance done up between boards by mail or express to J. G. Stimson Norwich Vt. who will return the postage or pay the express. The photographs of Mr Clapp & I were taken by the same native artist as ~~with~~ the others. We regretted that he had not the requisites with him for getting us a view or two about Fen. Chow. fu. Our clothing even to the straw hats is our customary every day summer wear. The map is not very plain but intended to suggest the dreadful overflow of the rivers when the rain ceased. It shows about the relation of our cities to each other.

Hoping I am not troubling you more than you like

I am yours obediently

M L Stimson

P.S. — Dear Professor. I send by this mail a roll of photographs to your address which I would like to have you send to a photographer to be properly mounted. One perhaps as interesting a one as any — is badly torn, but a skillful artist can mount it well. The bill for the mounting please have Mr Ward charge to me. Then I wish you to take your choice of the pictures to half the number, and send the balance done up between boards by mail or express to J. L. Stinson Norwich Ct. who will return the postage or pay the express — photographs of Mr Clark & I were taken by the native artist as with the others. He regretted he had not the requisites with him for getting a view or two about Hou Chou fu. One showing one to the straw huts is our missionaries every day summer resort. The map is not very plain but intended to suggest the dreadful overflow of the river when the rain ceased. It shows about the relation of our cities to each other. Hoping I am not troubling you more than you like

I am yours Sincerely
M. L. Stimson

Stimson 5
Filed Aug. 27 '86
Rec'd Oct. 30

Taiku Aug 30, 1886.

Dear Secretary Smith:

Your very kind note of June 9th came to hand yesterday. Mr. Tenney delivers the Treas. office to me tonight and starts with his family for Paoting fu on Wednesday. If able to accomplish it I hope to get off for Hsiao Yi and Fen Chow fu as early as Thursday at latest. Have just had a consultation with Bro. Clapp and we are of one mind that so far as can see our duty lies plainly in the establishment of the Fen Chow fu Station. We will press for that and if it is not after all the Lord's purpose, we cannot rent a house there, can we? We pray for divine counsel and desire to walk in the way God chooses for us. What others in the Mission may do or not do seems to us not our business and in the uncertainty of what their plans may be we will pursue the path which they proposed and in which our agreement was formally unanimous. I am glad that so energetic a worker and sincere a Christian as Mr Price may be hoped for to join in our work. It will probably seem best if he can agree to it for him to tarry in Tai ku and help Mr Atwood for a time at least. I should be glad enough

Fairfax, Aug. 24. '86
Rec'd Oct. 30.

[illegible]

confirming what I wrote you recently.
Mr. Stimson, though not in his usual health seems to be slowly improving
I am Yours very truly M. L. Stimson

Taiku Aug 30, 1886.

Dear Secretary Smith:

Your very kind note of June 9th came to hand yesterday. Mr. Tenney delivers the Treas. office to me tonight and starts with his family for Paoting fu on Wednesday. If able to accomplish it I hope to get off for Hsiao Yi and Fen Chow fu as early as Thursday at latest. Have just had a consultation with Bro. Clapp and we are of one mind that so far as can see our duty lies plainly in the establishment of the Fen Chow fu Station. We will press for that and if it is not after all the Lord's purpose, we cannot rent a house there, can we? We pray for divine counsel and desire to walk in the way God chooses for us. What others in the Mission may do or not do seems to us not our business and in the uncertainty of what *their* plans may be we will pursue the path which *they* proposed and in which our agreement was *formally unanimous.* I am glad that so energetic a worker and sincere a Christian as Mr Price may be hoped for to join in our work. It will probably seem best if he can agree to it for him to tarry in Tai ku and help Mr Atwood for a time at least. I should be glad enough of him for a co-worker from his first coming.

I do not know how much the condition of the Mission and its work has hindered getting recruits from Oberlin. It has for a long time been difficult for me to think of writing the students there anything hopeful or encouraging about our Mission. Perhaps Oberlin is less to blame than the Mission that we do not gather recruits. But for one I feel that Oberlin or no Oberlin we must be recruited, soon. I have before written you what I esteem to be our immediate needs.

I hope whatever occurs no one will think of relinquishing this field and giving up the Mission. The need for the work a strong Mission can do is as great here as elsewhere. The openings are as bright. Opium is fast becoming a scourge to almost all China. Other societies can do our work here or they can expand elsewhere. The field is fairly ours and can be extended south East into Honan if we take possession before others. If I am to quit Shanse at all I wish it were now. I would be so glad to get the Printing Office work at Peking. Yet I would prefer making successful work here if it seems best. I am at your service where you may appoint

Taiku, Aug. 30, '86.
Rec'd Nov. 1.

I have thought sometimes it were better that I go now and the rest stay than if I stay and two others go. But I am not certain they will stay very long any way. M. L. Stimson

T'ai ku Sept. 11. 1886.

Rev. Judson Smith D.D.
Sec. A.B.C.F.M.
Dear Professor:

Darkness seems to gather about us so thickly that it becomes difficult to see the path of duty and obedience. Yet we must believe that God is guiding our affairs with wisdom which we cannot understand because too high for us.

A week ago last Sunday I think it was that Mr. Atwood informed Mr. Clapp that he had sent a decided resignation to the Prudential Committee to take effect so soon as a physician could be sent to the Mission and mentioning a year and a half, or two years. Mr Clapp came to me on Monday afternoon and gave me this information and we conversed about our plans and were heartily of one mind that our duty is to go on with the plans for Fen Chow fu with the belief that Mr Atwood would not leave after having a year and a half in which to recover from his disappointment in Bro Tenney's removal.

Mr Thompson was moving his effects to Li Man. We concluded therefore to proceed with house-renting at Fen Chow and I was planning to start on the following day. Rain prevented the Tenneys as well as myself— Thursday night Mr Tenney completed his arrangements for a start next day. I was hiring a cart for my trip Friday morning when I learned that Brother Clapp who had been ailing a day or two, was much worse with considerable fever. I at once dropped my plans and have taken my turns night-watching with the patient who is very sick though not dangerously with Gastric or Bilious fever. Dr Edwards was sent for and hastened his family into Tai yuan fu from a mountain retreat and hurried to our aid. He will stay over Sunday— About a week ago a special messenger arrived from Shantung with letters for Mr. Atwood. Last Tuesday Mr. Thompson informed me that the letters invited Mr Atwood to join the Shantung stations and he had accepted— Also that the Shantung brethren had written the Board already and asked from you a cable-reply. Of course Mr Clapp is not yet informed of this matter. I am greatly disturbed by it and know not what course to pursue. If the Prudential Com. releases Mr Atwood and does not furnish us a man of equal present advantage for the work I conceive they must intend to disband the Mission. The work begun at Li Man can be scarcely thought so advanced as to be easily given up to another worker. Mr Thompson is left helpless in charge of Tai Ku and has no sympathy with our plans. He evidently cannot rejoice to think of my taking up Tai Ku — For me to do so means disappointment at Fen Chow fu to me and the C.I.M as well unless they take up that field. They I know from something told me lately in confidence are meaning to (as I say) push us to the wall. They are planning a station~~s~~ within 10 miles of my present limit in work and have in contradiction of all they have previously said, taken up the Hsiao Yi enquirers of whom I wrote you and week before last baptized 10. — Dr Edwards and Mr Cassels who are here, both urge me to go to Tai yuan Monday and see the Deputy Manager of their Mission about this matter- Both say they can not understand this proceeding and that it is wrong- If Mr. Clapp is better I may go. Had I gone to Fen Chow fu I expected to pass my Sundays with the Hsiao I Enquirers. The C.I.M. are looking toward Ling An fu and Che chow fu see my letters Nov 1885. I hope that their plans as to Ling Shih Hsien and Hsiao Yi Hsien are not as represented or if so are adopted under misapprehension.

Most likely I will rent at Fen Chow fu and move there soon. But doubts harass. If I knew what your mind is- I could move-

What excuse Mr Atwood can give for his proceedings is past my comprehension- It is not devotion to a principle- he has a fine chance to work as he likes in Taiku- a large field but he goes where native helpers have always been used. He told Br Clapp that his personal relations with me had nothing to do with it and that he had no ill feeling toward me whatever. However he has not spoken a word to me about his plans though he has had ample opportunity to do so—

Through Mr Thompson I tendered him verbally — the following offer—

That as he had a work begun and carried so far that they had been planning for a school with partial engagement of pupils already made and as I had not yet any settled station work begun at Fen Chow fu and as evidently his motive in leaving could not be because he had no chance for his methods but must seem to every one personal for the best and most apparent success of the Shanse Mission he remain and I would move out as soon as I could obtain your permission— Another reason suggested was that Mr Clapp would in that case, as he has always said, still remain and work under the rules enforced by the majority, while Mr Thompson cannot do so with Mr Clapp and I— Mr Atwood refused the offer.

What to do I do not know. Shall I go to Fen Chow fu— Then I may get a broadside ~~scold~~ scolding for so doing if the Mission is to be disbanded. Suppose I stay in Taiku? Then the Mission may be reenforced and more months be lost from my station—

Sunday night—12th, Mr Clapp I am very pleased to say is greatly improved and there seems to be no reason evident why he should not soon recover. I have had conversation together with Mr Thompson and Mrs Clapp and the feeling is plain that I had best go on to Fen Chow fu. For this I am very very glad. I am equally sorry to say that there is also a feeling of jealousy in some that I have my way with the Board. If Mr Atwood is leaving because of such feeling I can not think I will ever follow him into another Mission to be a thorn in his flesh there. If you disband our Mission—more likely than not I think, I will join the C.I.M. I have been invited to do so— Yet I cannot believe, quite, that you will do so. Anyway it is comfort to know that all our ways are in good hands—The great Master of the vineyard will soon place us at work—when he has sufficiently schooled us and tutored us. I am not "blue" but feel that I am being tried in some subtle way— God help me that I may be purified and made truly meet for his service

Yours very truly M L Stimson

Taiku, Sept. 11-1886
Recd Nov. 22

T'ai ku Sept. 27. 1886 -

Rev. Judson Smith D.D.
Sec. A.B.C.F.M., Boston.

Dear Professor:

Brother Clapp continues to improve very slowly. It is now two weeks since Dr Edwards left him and nine or ten days I believe since the fever ceased; his temperature having declined to normal. Still he is very weak indeed. I saw him yesterday twice, once as bolstered up in a chair, once asleep - and he appeared to me more haggard and wan than at any time before - Very unpleasant symptoms continue such as indicate some affection of the brain - For a few days his talk was very queer - this after his fever. He ordered his bed made up the other end so that his vital parts might more easily get into connection with the rest of him - and was full of fears and thoughts about a riot; and asserted that the next courier would bring a Consul's order for us all to leave the country - The last few days he seems more cheerful in his conversation -

He has felt annoyed that his sickness has delayed my return to Fen Chow fu - and the visit to the Hsiao Yi Christians from which I have been hindered so very long. Yesterday he said I might as well go the last of this week, and he hoped I would be successful in getting a house; that he did not wish to stay in T'aiku any longer than was necessary - He has spoken several times with hopefulness about our plans for work - The dear fellow does not know yet the dreadful crisis which the rest of us feel - Mr Atwood expects to start for Shantung early next week and this will make a necessity of telling him very soon - We very much fear he will be dreadfully shocked and his recovery possibly much retarded - Mrs Clapp is very reluctant to have me go away and I doubt if I dare go this week as I intended before hearing last night that Mr Atwood purposes to move on Monday next. Mr Atwood seems to be rather in too much haste. neither asking the advice or consent of the Mission or waiting for the consent expected from you -

I feel that in great probability the Mission is to be withdrawn from the field It has been so great a trial and so far from any worthy success and so depleted in numbers that were the Board in impatience to end its existence none could blame it very much - Yet on many accounts I deprecate such a result and may find it difficult to tear away from Shansi - Some feel that we are now just ready for a fresh start with reasonable hope of evangelistic success - Several others outside of this Mission express the view that Mr Atwood's removal is not to be deprecated since he feels as he does, and assert that the Board will reinforce the Mission and not allow the Devil success in his plans, and they feel that the Lord has a great and immediate blessing in store for us - I *hope* their view will be sustained by the Board - I have determined to quietly go on with work after my old plans, not at present renting a house in Fen Chow fu, and wait for indication of your intentions toward us—

I regret exceedingly to hear that Dr. Osborne has done the Mission much mis=chief in the minds of many in China & Japan by representing that Mr Tenney has been a martyr and abominably treated until he could stand it no longer. Dr. O. said here that he should not talk about the Mission or its affairs to the prejudice of its influence or that of any member. I did think he would be able to carry out so good an intention until his arrival in America, at least.

I feel it is a sad pity the affairs of the Mission could not have been thoroughly enquired into here before any one left= Had it been possible to do so, other imminent possibilities had been forestalled. If, now, each one could profit by all the sad experience of the past and not try to make more such we might go to work more lightheartedly and hope to prove that we are really such as the Lord can use in his vineyard.

We all wish Mr Beach of Tungchow might come up as an exchange for Bro. Atwood—

I am faithfully yours. M L Stimson

Taiku Sept. 27. 1886
Rec'd Nov. 22

Taiku Shansi [illegible] 1886

The Rev. Judson Smith D.D.
Sec. A. B. C. F. M.

My dear Sir:

You will remember my writing you some months ago about the development of interest in Hsiao Yi Hsien. Last Spring when I left home for the fair at Mien mountain I intended to visit Hsiao Yi but if you remember I returned home directly suffering from the most severe cold I ever have had. It then became inconvenient to go for a time and when at last I was about doing so I was informed that Dr. Taylor of the C. I. M. had accepted my invitation to visit us. His visit however was delayed several days longer than at first indicated. Mr Cassels in coming up from Ta Ning Hsien had stopped over Sunday with these friends at Hsiao Yi discovering their somewhat obscure village. I had promised, if I could possibly leave my wife who was far from well, to go back with him and be introduced. He went back a day or two before Dr Taylor came and was in such haste he could not go to that village. Dr T. came and went and I made preparations to start when in a day or two after the departure of that party this plain was flooded by the severest rain in years. Before the waters subsided Mr Clapp and I decided to go to Tai Chow fu and rent a house if possible. Before that was

Taiku Sept. 27, 1886

accomplished we felt obliged to return home to say good bye to Mr + Mrs Lenney and I to receive the Mission accounts from Mr Lenney. The same morning that they departed I was hiring a cart to draw tracts and bedding to Hsiao Yi to attend for the third time the annual months fair and intending to spend each Sunday and a longer visit if possible at the village. I then heard that Mr Clapp was decidedly ill and refused the cart and remained with him. After it was again possible to go I waited a week for the mail which was daily expected but have at last visited them. While Dr Edwards was here caring for Mr Clapp. Mr Cassels spent a Sunday with me. On his way up from Ping Yang fu he had learned that Mr Stevenson Dr Taylor's deputy in passing from Hsü chow to Tai yuan fu had stopped in this village and baptized 10 individuals. Mr Cassels & Dr Edwards felt very badly about the matter as an unwise act an infringement of the plain principles of Xn comity. At their urgent request Mr Clapp being somewhat improved I went with them to Tai yuan fu spending one day there to see Mr Stevenson.

You will remember that some of these villagers who bought tracts from me at the fair in Hsiao Yi which gave them the first information they had of Christianity. A few months later a native Christian from Ta Ning Hsien visited a relative there and met with these people and taught them to pray etc. After a short visit he returned home and sent up a variety of tracts and gospels to them. They are 2½ days from Hsi chow the nearest station of the C.I.M. Brother Beauchamp of Hsi chow and Bro Cassels of Ta Ning said that as the work was in our field they wished me to look after it. I said that of course I should do so and that I had sent a Christian for a week hunting for them when I first heard of it but knowing neither the names of the place or the families it was like hunting for a needle in a haymow. The native whose visit had been a blessing sent me the list of villages and families of which I wrote you.

While at Tai yuan fu I learned that Dr Taylor had been quite fully informed of the matter but had said that Mr Beauchamp exceeded his powers in handing their case over to any one else and that to do so was unjust to the Ta Ning Hsien christians who had chanced to meet them. Dr Taylor instructed his deputy Mr Stevenson to visit them and baptize them if any were fit. Mr. Stevenson ~~he~~ could not do anything now to commit Dr Taylor, as he could only follow the instructions given him and

He could not act at all independently. This decision in a matter so plainly *wrong* grieved the two brethren before alluded to, as much as it did me - and Mr Cassels expressed himself very strongly before several including Mr Stevenson that the matter was of the devil to stir up strife if it were possible and that the only reason he could imagine for it on their Mission's part was a too great anxiety to *report baptisms.* This I think is quite right judgment. I have been working in Hsiao Yi Hsien over 2½ years preaching in the city and in villages. It has been recognized as belonging to our field by the Baptist Mission in written documents and by brethren in the C.I.M. in conversation - Mr Stevenson said that had I gone to the village before he baptized them and had them under instruction *that* would have settled the matter. This would indicate that he would have no respect for a persons field and that there must be a race to get first to any new interest. Well Dr Edwards and Mr Cassels both urged me to ignore what had been done and take up the work and carry it on. Mr Key who now has charge of the Hsü Chow district said he

2d Sheet

did not see how he could by any possibility being but one man to care for a reasonably large and demanding work in his immediate vicinity, give worthy care to so distant a place. However I refused to do so lest I should appear to any to be doing what I would always condemn in others as unwise and annoying. Dr Edwards and Mr Cassels then wrote at once to Dr Taylor and Mr Stevenson promised to lay the facts as he had learned them before Dr Taylor personally.

I felt that you would not at all countenance any interference, beyond friendly conference, where another Mission had baptized even though it most evidently and properly and economically belonged to our work. I told Mr Cassels that perhaps I might visit them but I certainly would not baptize any one in villages where they had baptized until Dr Taylor was favorably heard from.

When I got to my inn at Fen Chow fu I received from the Keeper 2 visiting cards which expressed kind regards for me and for the brethren associated with me. Mr Chii the man from Ta Ning Hsien referred to above had been left at the village by Mr Stevenson for a month to instruct them. He and the oldest of the baptized men hearing that I had rented a house at Fen Chow fu went there hoping to see me and make some arrangements for being taught. This Chii knew that Mr Beauchamp gave up any interest they might be supposed to have to me and was greatly pleased with the arrangement. So I determined at once to go to their village which is only *17 miles* from Fen chow fu or a *half-day* ride in a cart or about 3½ hours easy horseback ride. My servant reached Fen Chow fu Saturday night bringing my mail and Monday loading our donkey with several hundred books and our bedding we slowly inquired our way across lots and reached Tao Hsiang village at sunset. We crossed one river at the wrong ford and the opposite bank was a perpendicular cliff for some two miles before we could get up it and thus we lost much time and stretched our distance by several *li*. Just before we reached the village we were hailed by a young man from a field where he was cutting buckwheat. He introduced himself as a follower of Jesus and taking charge of my horse led ~~me~~ us at once to his home where we received a hearty welcome from other members of the family. He was son of the man who had gone to F.C.F. to see me. We were treated with their best hospitality. I remained two days making three nights. I was agreeably surprised the first night when we had worship that my prayer was followed by five or six others some of them committed from books some embracing original petitions. We sang several hymns together and the heartiness and even slight degree of correctness with which they sang Jesus loves me, I have a father in the promised land, etc was also surprising. The next morning after ~~breakfast with~~ another Christian family we had prayers with fully a dozen present when I read and explained from the Sermon on the Mount about prayer. I was then taken about 3 miles up a mountain path to another village to visit Hu Hsien Sheng who is a native of Ta Ning Hsien but has lived here seven years teaching village schools. It was he whom Mr Chü came up to visit a year ago. He with his wife have been baptized

He seemed very warm hearted and sincere and his wife a woman of strong convictions. After learning of the true God he gave up the opium habit into which he had fallen by prescription of native doctors for an illness. He has suffered many pang's for it and this summer he became so weak and ill with frequent fainting fits that he was obliged to close his school and at this time is just getting up. He seems to be a faithful student of his testament and hymn book. He has I was told the *hsiu ts'ai* degree. After a hearty dinner of millet and a second course of squash wrapped in dough and boiled eaten with vinegar and dessert of plum-dates, apples and walnuts we had a season of prayer in which Mrs Hu joined and my party returned down the mountain. The view of the plain from the vicinity of this village was enchanting. The elevation is considerable with a bracing pure atmosphere. We found a caller waiting for us a Mrs Li, widow who lives a half mile from the village down in one of the tremendous clefts by which this mountainous region of *loess*

3d Sheet

is tremendously cut-up. She seems a woman of considerable independence of character, and I was told was earnest in teaching what she herself understood of the sin of idolatry to others. Later in the evening a young man who said he was fully persuaded of the truth of one god and of the uselessness of idolatry came to be instructed more perfectly and to ask me to visit his home the next day and pray with his sick wife. Before he went we had prayers with quite a company. The next morning after millet, boiled potatoes and squash ~~with~~ and dough with vinegar — very good eating too — we had prayers with some twenty persons men and women. I taught them from Matt. 18 1-14 closing with remarks upon their duty to their children to protect them from the evil of the world and teach them to hate iniquity. and to love to do right and good. After this a few of the christians went with me to see the sick woman and at their own request I followed the directions of the Epistle of James not however until after thorough explanation of the conditions of such prayer and assurance that they understood each point of my remarks — I then instructed concerning heaven where all who trust Jesus fully shall live forever free from sickness and pain and full of joy in the presence of Jesus. The sick woman listened attentively to all this. Both the husband and wife avowed their intention to fully trust Jesus and serve him with willingness to both learn more perfectly and do his commandments— Truly I was more happy that hour than at any other hour since my arrival in China and I thrilled with an excitement of joy to see the man take down his wooden tablets to the God of wealth and let me burn them and make firewood of the ornamental case in which the smaller one was enclosed. We also destroyed the vases of incense ashes. The man promised to pray God daily by the bedside of his wife— She has been ill some six months. They have spent the sum of more than $10 for medical advice and medicine without avail— From their description I judge the case may be so serious as cancer of the stomach— She suffers much and is wasting away. We spent the remainder of the day with the widow mentioned above. There we had prayer again and in the evening after our return another season of prayer and singing. The next morning I

4th Sheet

left my Christian Servant Ts'ui with them with instructions to canvass all the region with books and instruct them all he could evenings while I set out for Taiku that I might arrange with my brethren about occupying Fen Chow fu at once and to answer your own and several other important letters. Next month I may hope to hear from Dr Taylor what his pleasure is about these people. If he desires to claim them I shall not baptize a person in these particular villages but I have determined in any case to carry on the canvass of every village, according to my plans of last spring, with Bibles and tracts. These men informed me that their first interest began from tracts bought at Hsiao Yi fair by two of their fellow villagers. ~~They~~ Some had as I had been informed thrown away their idols before Mr Chü visited them. I forgot in the fullness of my time this brief visit to inquire on that point. If true it would seem to me quite remarkable. I learned while there that a small official in the city of Hsiao Yi had destroyed his idols and was worshipping Jesus secretly but unwilling to openly profess his doctrine. This may not be true

I saw all but two of the ten baptized. Only two or three of them able to read simple books. They said that at the time they were baptized they knew nothing in particular about the doctrine and very little now. They are farmers on a poor soil and some of them seem hardly ~~contented~~ comfortable. Though one or two spoke of their narrow circumstances all seemed contented and happy. My whole impression from my visit confirms the opinion that it may be esteemed a true work of grace with reason to hope that it will show the leaven of life in power of extension as well as improvement of life among those ~~admitted~~ baptized. I think their baptism was premature at least I could not have baptized them until they had more knowledge of the demands of the Christian life. They ardently hope I will come to Fu Chow fu and that some of them may have the opportunity of fuller instruction. There are seven or eight more persons hoping for baptism another year. One important question rests upon my mind. If we should have the care of this work ought we not to quietly continue the practice of baptism by immersion on the grounds that these have been bap-

4th Sheet

tized in that manner and that all the missionaries both north and south of us prefer that mode. Will our doing so be in any wise improper as agents of the Congregational churches? If we can consistently do so may it not probably be the avoidance of clannish feeling among the whole body of christians in Shansi? Probably the native christians of other missions are taught quite strictly the immersionist view while ours must be more earnestly taught the importance of the meaning rather than of any mode of giving the rite. If you have any thoughts which would seem contrary to the negative answer of my first and to the affirmative of my second question I would be much obliged to receive them. I think Bro. Clapp was feeling much the same as I on this subject and when we chanced to discuss it there was no opportunity for any soreness over differing views. We have not lately spoken of it. I believe Mr Clapp and I are as heartily of one mind in matters of faith and practice as any two men ought to be expected to be and I think Mr Price will make a third and with ~~greater~~ in smaller limitations Mr Thompson a fourth.

Your letter of July 21 I could not reply to by the same courier. Mrs. Stimson sent you a line explaining the delay. I have no occasion to pardon you for any frankness in your letter. From what I have experienced here I have had sufficient reason to suppose that at least Mr Atwood might easily write you to my prejudice. I am informed by a friend of another mission that Dr Osborne said a great deal to ~~the~~ my prejudice ~~of my good name~~ in China & Japan and it is reasonable also to suppose that he has done so in Oberlin where he has visited since his return. Beside your letter I have another from an intimate acquaintance which plainly intimates that someone has tried to impeach my character there accusing me for one thing of unchristian motive toward Mr Tenney. I am assured however that Dr Brand, Mr Ament and others refuse to believe that, however unwise or precipitate I may have been, I "have failed in Christian character." This letter kindly urges me to "stand firm and be cheerful" and says that many friends are praying for me at this time. This letter is for several reasons very comforting

4th Sheet

nor can I suppose that you for a moment doubt my character as a Christian or my honesty in ~~say~~ writing you the letters before sent you. Because of the withdrawal of Mr Tenney and of Mr Atwood it does not seem so important to me now as I fear it otherwise would to review in a very careful and extended manner every particular of the unpleasant relations which have existed between myself and ~~the~~ two brethren alluded to. But let me say that I think I have copies of all the notes and letters which I have penned for ~~two~~ three or more years past ~~and have~~ in which any allusion to these matters has been made, with almost all the letters I have received touching the same. I have also my journals in which I have been accustomed to write freely of most occasions and matters which seemed to me important. So that I can make many statements on the strength of something else than mere memory. If Dr Osborne or Mr Atwood or Mr Tenney wish to make distinct accusations in writing I can and will meet them before an unprejudiced tribunal and submit to its ~~result~~ decision, *if only Mr and Mrs Clapp will freely testify without fear or favor.* Perhaps I might do so after seeing the charges without reference to them–

Since you wrote this letter I doubt not you have received several letters from me which will partially at least suggest the answer I have to give to your important inquiry–

First in regard to Mr Tenney. No one could be more glad than I for his return to a Biblical Christianity. I have prayed for him often and I have confidently expected as the result of such a return a very different manifestation of patience with those who still might venture to hold different opinions from him on many minor subjects. I have written you before of the hope some thought they had reason to entertain that his views of divine truth were clearing up– Mr Thompson said ~~yesterday~~ last Saturday that he knew Mr Tenneys views had changed considerably though he did not know that he could yet be thought orthodox– The last few months Mr Tenney has seemed more happy and cheerful

5th Sheet

but from the apologetic character of most that I have heard him say about his religious views I have not felt that it was probable he had yet reached the views of the Inspiration of Scripture and of the divinity of Jesus Christ generally accepted by the Congregational ministry. Beyond the hope that Mr Tenney would if let alone get entirely straight in doctrine I believe Mr. Clapp entertained no other reason for his being kept in the Mission. However just before Mr Tenney left Mr Clapp told me that he had felt obliged to acknowlege some misstatements in his letters to you and had informed Mr Tenney of the contents of his correspondence with you. The only thing he specified to me was that in a certain letter, I think the first he wrote to you about Mr Tenney, he accused them of having no regular worship with their servants while summering at the hills.

With regard to myself.

Some weeks Before writing the letter which I did after seeing Mr Clapps I twice urged Brother Tenney to make a full statement to the Mission of his theological views and cherished plans for missionary work — and was severely repulsed by him.

That Annual Meeting, the first after Clapp and Osborne came, while some things gave me much hope, certain things made me very discouraged as to the stand for doctrine and practice to be taken by them. I felt that I ought in justice to the Board to distinctly state the alarm I felt about Mr Tenney's influence. But I felt that to do so would be full of personal risk to myself as I thought I had not one sympathizer among my brethren. When I came back from a months tour the first draft of a letter Mr Clapp had forwarded to you was read to me. Mrs Stimson said that she strongly objected to the statement in it that all the work done in the Mission so far had been by myself and her. But Bro. Clapp said he knew it was true and should send it. I suppose he did. When the sentence was read to me I said I was very sorry that he had written quite that for Mr Atwood had done a good deal of medical work, and Mrs Tenney some teaching of women. Yet as regards the evangelistic aspect of our work I do feel that it was substantially true, but an unwise statement. I felt then that I might safely write what I had desired to do so and that letter I read twice over to Mr

Clapp so far as the first signature of my name and he expressed himself warmly in its praise and that it ought to be sent. I sent it and to this day I am not aware of anything in it unjust to Mr Tenney.

A few days or weeks later Mr & Mrs Osborne were calling here, in Mrs Clapp's rooms – we dined with them and expressed themselves very plainly as to the ~~conduct of Mr Atwood~~ ~~and~~ the opinions, and work of Mr Atwood and of ~~Dr O~~ Mr Tenney. ~~from and told of what was being done at the hills.~~ Mr Clapp and I both told him we had written you plainly and expected there would be results unpleasant to the quiet of the Mission. Dr Osborne said he felt in a queer position. He said he wished to be friends of all, that he sympathized with us but was the confidant of Mr Tenney with whose views he had no sympathy – I said that I believed that even if it resulted in breaking friendships we in this matter had a paramount duty to the Board. Mrs Osborne said to him that ~~he~~ we ought to write or else how could the Secretaries know the condition of affairs. He afterwards told ~~me~~ he had written a rather plain letter and that in it he told you he sympathized most with the views of

Mr Clapp and mine than with those of the others with regard to methods of work - A little later on Dr O called on me and said that a letter of resignation had been written - he would not say by whom for that would betray confidence - but he said it was a "flat-footed" "straightforward" letter - He said there will be changes in a few months and all will be as you wish it to be!!! Some will stay and we may hope some work will be done - I wrote you at once that I regretted not having known that Mr Tenney was willing to state his views to you in which case I should not have troubled myself to make what at best could be but inadequate statements of his opinions.

At this time I went to Mr & Mrs Clapp ~~what~~ and suggested the propriety of our offering copies of the letters we had sent you to Mr Tenney so that he might rebut them if he could or explain anything alluded to in them. Both were soundly opposed to doing so thinking it could serve no useful purpose and would deepen the ill feeling displayed already abundantly - The matter dropped.

At the last special meeting last winter

Mr Tenney demanded that I make charges against him. This I refused to do. Mr Atwood insinuated that I had at the coast charged Mr Tenney with unfaithfulness in his duty to the Board. This I denied, but said that I had expressed the opinion that Mr Tenney had met with such a change of views that if he did not state them to the Board he would be unfaithful to his covenant with the Board. Mr Tenney then violently demanded that I beg his pardon. I replied that when I was convinced that I ought to do so I would. Mr. Atwood then brought in his resolution. Mr. Clapp and I argued the injustice of it and voted against it. At this meeting Dr. Osborne first took sides with Mr. Tenney and Mr. Atwood, and stated that he had begged Mr. Tenney's pardon for his previous course. At the close of the meeting or rather before I left it, I resigned the Secretary's Book and stated that I had sent you already my resignation from the Mission and that I could no longer feel that I owed it any personal interest as a worker and that under the circumstances whatever might be thought by those not fully informed of the course of affairs in our mission I could not in the least feel ashamed if it resulted in my compulsory return to America and the relinquishing of the work to which I had once and again consecrated my life.

This meeting was shortly after Mr Clapps and my return from Lung An fu. The afternoon of the day of our return I stepped into the Osbornes house and found them at tea. Both spoke freely as any time before. Long before, when Dr O had professed to urgently desire some one to preach to his patients and on dispensary days, I told him that any time he pleased to ask me to do it I gladly would. He replied that he had already asked Mr Tenney and though he was dissatisfied he could not change without unpleasantness — This evening in review I asked him what evangelistic work Mr Tenney had done in the month of my absence. He replied Not a single thing besides morning prayers except that one afternoon he got him to address the dispensary patients but he could not make them understand anything and soon gave up and would not try — They

7th Sheet

said they were hoping with all their heart Mr Atwood & Mr Tenney would go to Li Man and then they should ask me to take up the work - Mr Thompson had arrived a few days before - We soon learned that on the subject of native evangelists he was already in full sympathy with Tenney & Atwood. Suffice it to say that was the last word Dr O. voluntarily spoke to me on the subject - If you can make head or tail of Dr O.s motives or of his violent change of conduct and profession in such a manner as to be creditable to him I have no objection -

Toward Mr Tenney I have tried when it was a very difficult thing to do to be courteous. As to failures in moderation in discussion I have twice expressed my sincere regrets for so much as I felt guilty of, publicly to the Mission once after the coming of Mr Clapp & Dr O. and again after the arrival of Mr Thompson but I have never in public or private heard a suggestion from Mr. A. or Mr. T of any similar feeling - I am thoroughly aware that there has been as you write it "perpetual temptation to extreme thought and speech in regard to all matters which have become before the Mission" up to this time. As indicated I made the *amende honorable* for all that my conscience troubled me about. As to my correspondence with you - my extremest thoughts you have not read. What were not destroyed lie pigeon holed in my desk. What I have ~~written~~ sent you I have done as duty at the time and do not particularly regret anything concerning *Mr Tenney* except it be my private letter describing the last special meeting which was perhaps unnecessary and unwise but I sent that feeling that most likely Mr. Atwoods resolution would be signed by all but Mr Clapp and forwarded you.

The above about my relations to Mr Tenney is not all by any means that I would write had I time to refer to my papers and diary. Briefly I believe that the very origin of all our *mutual* trouble, the break of our friendship, lies in the fact on his side of a tremendous self conceit which would not allow difference of opinion and which in the opportunity given by the smallness of our Mission was interpreted as personal insult. and on my part of what I must believe was natural from my training entire lack of sympathy for him trained as he was going off into such wild views of mission work and into such theological opinions, with perhaps lack of patience, and a degree of wilfulness, concerning which the testimony of others will be more valuable Yet I respect Mr Tenney for many fine traits of mind and some of character. He was doubtless for a time in deep dejection and unhappiness favorable to intensifying any roots of ill feeling — But enough —

As to your important question I must suppose, that as you make exception of Mr. Tenney and as I can not conceive that it can possibly have any reference to Mr Clapp or Mr Thompson, and as in the letter you mention the fact that Osborne had left the Mission, — that it refers only to Mr. Atwood, and shall answer it with direct reference to him. **No**, unless it be that Mr Clapp and I both ought to yield in the matter of employing a native evangelist and as to that I am fully persuaded I ought not. For me to do so would be unfaithfulness to the best light I have and my thorough convictions as to what will hasten the Kingdom of God here—

I have no desire to injure the good opinion which you or any others hold Mr Atwood. but I may say that I do not hold him in so high esteem as I do Mr Tenney as regards personal character and that I have felt in all this trouble that his demeanor toward me was most uncalled for, unreasonable, and unkind. Yet I have no intention of making charges against him or speaking of my grievances to any who have not been already familiar with our affairs nor to them so far as in me lies— To you it will not be improper for me to say that I believe he has on at least two occasions gratuitously sought to prejudice later members of the Mission against me, and that he has grossly misrepresented my affairs.

I have sought for peace first by urging that we only ~~go in our work~~ adopt such methods of worship and work as we were all agreed to— and when our divergences proved so great as to make that utterly impracticable; that we divide into two stations and the Mission do not make iron bound rules as to the manner of forming or conducting classes of instruction. More than a year ago i.e. at the last Annual Meeting but one I urged that the Mission definitely appoint me to some Station and if to Taiku with the definite understanding that I should work on the general lines recognized as useful and proper in other Missions of the Board - This with reference to street chapel, a native helper and the sale of Scriptures as widecast as possible - I was finally voted to Fen Chow fu. Mr Atwood represented in a letter, - whether ever mailed or not I do not know, - that this action was not taken because the Mission thought another station ought to be established but only because of the threatened peace of the Mission. Yet the vote was unanimous. Mr Clapp believes that there ought to be at least two stations in this plain - Mr Thompson was not here then but he said yesterday that without reference to the unkindnesses in the Mission he had been of the constant opinion since seeing that region that there ought to be two stations -

When Mr Tenney came back from Shanghai he was indignant that Mr Atwood Mr Price and I would not agree to his moving alone to Chieh Hsiu.

When we lately succeeded in dividing the Mission I was very glad and thought we began to the see the end of strife. I fancied that Mr Atwood in a year and a half's time would become interested in his work and more amiable — He has a certain and valuable tact with the Chinese and a good degree of surgical skill — I hoped that freed from Mr Tenney's influence and falling under that of some other one he would prove a valuable working member of our Mission. With the brethren in Shantung I expect him to be as conservative as any where all are agreed to be agreed with them where there are disagreements to agree with what he thinks will be the winning side. I hope he will keep his tongue about the past here and do a good work. But I do not respect Mr Atwood and do not love him so much as I pity him — I am glad for myself that he is gone but sorry for what I believe the best interests of the Mission — I am willing to be left in Shansi and hope to be permitted to live in love of my brethren. Among us there is a hopeful degree of spiritual unity. I hope to get back to T.C.F. Saturday night —

Please pardon my length. Excuse my necessary haste — With sincere regards

M L Stimson

Taiku, Oct. 26/86.

Rec'd Jan 3, 1887.

T'ai yuan fu Oct. 27, 1886.

Rev. Judson Smith D.D.

After conference with Bro Thompson I came up here yesterday to see Bro Clapp and as I am unfortunately detained by heavy rain, I have opportunity to write you something more.

Your letters reassure all of us that you have no thought of disbanding the Mission, and your letter to me makes it certain that Mr. Atwood's withdrawal, however much or little you may condemn him for the circumstances of it will as far as the Mission is concerned be heartily acquiesced in. I am very sure from the conversations had with these brethren neither of them have any sympathy with any charges made by anyone against my *character*. Mr Clapp will write you explaining the cause of his letter which seems to have been partially misinterpreted by you. I am glad to believe from several things concerning the past now told me by Mr Thompson that his personal feeling toward me is very different from what I had supposed and he may not have been so much prejudiced by others against me as I thought. Mr Clapp and I are in perfect unity on every important subject either of faith or of mission work. Mr. Thompson wrote me a note a few days ago in which he said he hoped to work pleasantly with Mr Clapp and I. He told me the other day that on the subject of native evangelists he shall not say anything more. But Mr Clapp and I shall have nothing to say on that subject as to Taiku intending to prove the sincere spirit of our remarks made at the meeting in which the division of the Mission was agreed to.

Believing that your confidence in my motives and character is not impaired and that there cannot now be any reason for my withdrawal I have determined to remove at once to Fen Chow fu. Mr and Mrs Clapp will remain for the present at Taiku to have motherly care over our single brother until another family arrives for that place. It is and has been the unanimous purpose of the mission as now constituted to make the two stations as necessary to the success of our work and as to methods of labor we are I believe perfectly unanimous except as above noted. Between us there has been almost always and will be thorough Christian fellowship and brotherhood. At least we see "no breakers" ahead.

We take this move on Fen Chow fu in perfect harmony and all of us believe there is reason for great confidence that the Lord is ready to bless us in that region where his word has been so generously distributed these three years past.

We venture to do this now on the strength of your assurance that if we need two physicians we shall have them. We shall hope you will press this matter, but I hope at no risk as to the obtaining of persons known to have thorough devotion to the souls of men and consecrated purpose for a life work. Evidently too they and any others should be cautioned against listening to any thing from any one as to the past of this Mission. that they may come free from any prejudice or seeds of prejudice.

Mr Clapp and I, and from remarks from time to time by Mr Thompson, we believe he agrees - ful that one or two young ladies ought to have been here before now a long time learning the language though for evident reasons we are glad they have not been here in these days of sorry disagreements. But the time is ripe, the work has been enough so for a long time.

Mr Clapp wishes me to say that he "heartily agrees to all the above and will not need to add much on these topics in his own letter".

I think of nothing more which needs to be mentioned. We are very glad that Bro. Price and wife think the way is opening for their return in the spring. Where he and I disagreed it was always I think amicably. He was very much inclined to a one station Mission and to pressing educational work while to the first I was opposed and to the last have year by year more indifferent to at least one aspect of that work, though I hope for the time when my Station will have a good school without great expense or greater aims than sound Christian training.

With sincere regard

Yours for work

M L Stimson

I cannot conveniently copy this letter for my future reference.

Taiyuanfu, Oct. 24, 1886.
Rec'd Jan 3, 1887

Taiku Nov 24 1886

Rev. Judson Smith D.D.
Sec. A.B.C.F.M. Boston
Dear Professor:

I am very much disturbed by a letter received last night from Dr Blodget. He says "Mr. Stevenson of the C.I.M. has been with us and has told me in a most loving and kind way of some difficulty in the mind of Mr Stimson about converts Mr. Stevenson had recently baptized and of what Mr. Stimson had said about leaving the field" He goes on to advise that I "let abounding charity rise above the wrong." and puts a stinger on with the words "It must be known to you that members of your own Mission have complained of a lack of that sweetness of Christian temper in Mr Stimson which we ought all to exercise" etc —

I went to Tai yuen fu to see Mr Stevenson at the request of two members of the C.I.M. both able and beloved missionaries and both condemning entirely the move made upon Hsiao Li by order of their Mr. Taylor

There were no unkind words only candid conference concerning the subject all in a brotherly spirit and closing with a season of prayer together. About leaving the field I told Mr. Stevenson that all of us here in Taiku were then expecting the disbanding of our Mission more than we expected any thing else. And I added that if the little field we had attempted to occupy was to be invaded by their Mission which advertises its work as to the neglected parts of all this great country and which has [illegible] numerous openings to the south and the North of this Province not yet occupied, — I should be glad to know it at once and it would be an additional reason why the Am. Board should relinquish its attempt on this field.

I asked Mr S. distinctly not to mention to the brethren in North China what I had said of the affairs of this Mission as we did not care to have the matter discussed until something definite was heard from you. Mr. S. promised not to mention these matters.

The facts of the case are simply these. Two books sold by me at the fair in the city of Hsiao-i were carried to this village eight miles away and were the beginning of interest there. A few months later a native Christian from the C.I.M. station at Ta Ning Hsien, Mr Fan, visited a friend of his, the teacher Hu, living in a village two miles from this but who formerly lived in this village and of course was intimately acquainted with its families. Thus Mr Fan met with them and was greatly blessed to them during his visit and after returning home sent up some books to them. I heard of this movement about a year ago while at Fen Chow fu but could obtain no information as to the name of the village. I at once sent a Christian to hunt them up if possible. He spent a week visiting over 100 villages making book-selling his ostensible errand. He could not find them nor was it surprising. After this the matter was mentioned by members of C.I.M. every one of whom said it is in your field and of course you will look after it. Mr. Beauchamp also who had charge of Ta Ning Hsien put the matter wholly in my hands with Mr. Fan's consent both of them rejoicing in what had been accomplished and in the hope that I would be able to instruct and care for the community Mr. Fan sent me a list of the men (of which I wrote you first) Then I was hindered from going to Hsiao Yi by a hard cold contracted at Ling Shih, by my wife's illness, by the visit of Mr Taylor of the C.I.M., by the great freshet, by our house renting at Fen Chow fu, and last by Mr Clapp's illness. Had I gone there as I was hiring a cart to do, on this last occasion I would have been there before Mr Stevenson left the village.

Mr. Taylor was fully informed by several of his Mission that that work was given over to my care by Mr Beauchamp. He knew it was in the field which we were professing to occupy, He said to Mr. Key that Mr Beauchamp had exceeded his powers and that to give up the care of the work was unfair to Mr Fan. He ordered Mr. Stevenson to go there and baptize these persons. They knew almost nothing of Bible truth and only two of the 10 baptized can read the simplest tracts. They were convinced only of the uselessness of idolatry and were willing to be in=

structed in a better way. Two of them told me that at the time they were baptized they knew absolutely nothing of the true doctrine. Mr. Fan accompanied Mr Stevenson and was left with them a month to instruct them. I suspect that the instruction he gave amounted mostly to the teaching a few hymns and printed prayers. Of doctrine they still know almost nothing.

Mr. Stevenson said that had I reached them before he did that would have settled the matter.

Mr. Key the missionary who will have charge of them if Mr Taylor insists upon keeping them says he can not properly care for them. They are 2½ days away from him and only ½ day from Fu Chow fu which Mr Taylor knew at the time we were expecting to move to this fall.

Mr. Fan before he returned home this last time ~~then~~ went with the head man of these Xns to F.C.F. to see me and arrange for my giving them instruction this winter — which shows that he was still unaware that the C.I.M. was attempting to claim them as belonging to its field.

Mr Cassels and Dr Edwards both wrote

Dr Taylor urging the unwisdom of what had been done and that the matter be relinquished. Mr. Stevenson said that he had no authority to act but would place the facts as given to him before Dr Taylor at once on arrival in Shanghai and see that a reply ~~be~~ immediately given me.

I love the C.I.M. and honor its work. Had I felt obliged to retire from the work of this Mission a few months ago it was on my mind to apply to that Society and I know that their Missionaries in this vicinity would have forwarded my application and been glad to welcome me to their work. Their missionaries at Tai yuan fu and at Ping Yang fu are brethren much beloved by some of us and we have had their prayerful interest in the vicissitudes of our Mission. They rejoice that at last peace seems to be upon us and our ways fully open to a more aggressive and successful work. There can be among us as brethren here in Shansi ~~any~~ no unchristian rivalry. Mr. Taylor is every inch a Pope in their Mission and if they remain in their work they must submit to him even though they differ seriously in judgment. Mr Taylor moreover justly stands exceedingly high in their love and esteem as a man of God richly endowed for his work and place. Yet I have heard criticisms from his own Mission that Mr. Taylor seems to be carried away with the desire to make as many new red dots on his map as possible rather than to care properly for the development of stations begun; also about this Hsiao Yi matter that there can be no excuse for it except Mr Taylor wishes to make a report of a tremendous number of baptisms.

Mr. Taylors decision in the matter is not yet received. My plans I wrote you in my last letter. Dr Blodget in this letter before me mentions the hope that we will occupy Fen-Chow-fu. He will be glad then to know that we are to occupy it at once. I have after long waiting and much trouble secured a good house in a dry situation on favorable terms as compared with any house yet rented by the Mission and hope to draw my first load of goods next week.
If Mr Price comes to Taiku in the

spring as we all pray that he may Mr. Clapp will at once join me at Fen Chow fu. We expect __two__ physicians in the fall of next year at the latest and a few young ladies. and as many more good men as you can raise for us.

Finally we have been of one opinion (i.e. the three now left to man the work) that if the Board thought of relinquishing the work here __now__ is the proper juncture. The Baptist Mission, or, some of them almost covet our field and the C.I.M. Director seems inclined to ignore our ~~existence~~ work outside of two Hsiens in which we are to live. But we took new heart from your last letters and believe we are to have the opportunity to make our work and Mission an evangelical success. For this and for the apparent love and esteem of the brethren left with me and of Mr Price I feel devoutly thankful. As for my "temper" the prospect now is for a period of quiet in which it can grow tempered. It seems to me more and more certain that Mr Atwood's going has helped things very much. Mr Thompson I think is growing more completely every day __to__ kindlier feeling.

Thank God—

Yours very truly
M L Stimson

Tai-ku, Nov. 24, 1886.
Rec'd Feb. 28, '87.

I keep no copy of this no

Fuchowfu Dec 30 1886.

Rev. Judson Smith D.D.
Sec. A.B.C.F.M. Boston Mass.
Dear Professor

I am glad to inform you that I have effected my removal to this place and entered upon partial possession of the premises rented. with expectation that all will be immediately vacated. Shortly before my arrival opposition began to be stirred up by a disaffected middle-man whom I was obliged to drop from employ in order to obtain reasonable terms. On account of that opposition I have been obliged to present myself to the county magistrate and complain of my landlords. The magistrate punished them one with 100 blows on the hand and the other with 80 blows on the lips and pursued such a course in his remarks as to injure me if possible so that probably for a long time respectable people will keep aloof. On the arrival of my family the official put up a proclamation at my street-door in favor of Frenchmen and the Catholic Church - this after seeing my passport. This too will be an injury to some extent; but if not soon corrected I shall report the insult to the American Minister.

We have however a few friends but they may be afraid to manifest it much – The day we arrived two of the church members from Tao Hsiang came to us supposing we were settled. They remained until Xmas morning – I hope to begin soon the further aim of our work there –

The day after tomorrow is New Year – It will be long past that before you read these lines – Mrs Stimson and I wish you and Mrs Smith a happy New Year.

Mr Clapp told me of the lady doctor proposed and I altogether agree with him that such an one could hardly be so useful for us at this early stage of our work as a man. Still she would doubtless find a large field of usefulness – But she would not with her work among women create a field of close hand to hand evangelistic work for other (male) missionaries and our female force of workers is not adequate yet to care for such a work. We do need some young ladies however, all the same.

Very sincerely Yours
M L Stimson

Rev. M. L. Stimson,
Fen-chow-fu, Dec. 30, 1886,
Rec'd Apr. 18.

Fen Chow fu Feb. 5. 1887.

Rev. Judson Smith D.D.,

Sec A.B.C.F.M. Boston U.S.A.

My dear Professor:

Your letter of Oct 21. 1886 came to hand some weeks ago but my moving to and settlement in this place and the interruption which the Chinese New Year holidays have made in our mail affairs prevented an earlier reply. I am pleased to think from your letter that the action of the Mission in removing me here will meet with your approval. It was not ventured upon until letters from you gave what all of us thought was evident assurance that Mr A's leaving would not result in disbandonment. I have a good house engaged for at least two years, from last November. I am hoping to engage a respectable native scholar as teacher soon.

I have already written one sheet in reply to suggestions in your letter but on reflection I believe it is my privilege to withhold it and ignore insinuations — When Mr Atwood or some other one has definite accusations to make and support I will not be in a hiding place — But as to this talk of my lacking in consideration and charity — it strikes me as somewhat ridiculous. Remember, please, that up to Clapp & Osborne's coming *I* was *the minority* and again after Thompson came and Osborne turned coat Clapp and I were the minority, and that Clapp and I hold still together in opposition, to what we then opposed, from conviction. Finally considerable more frankness in certain persons concerning certain matters might have prevented much ill feeling.

As to the measure of culpability which I do feel for the warmth to which our discussions sometimes urged me I have, on two occasions – a year apart – before the Mission, made my confession. I do beleive confessions are due from others as well –

As to usurping influence on the ground of one years accidental seniority in China – Doubtless the suggestion is altogether worthy of the man who made it. I never heard a breath of such complaint before. I am not thoughtless of the fact that your judgments must be as much influenced by other's representations as by mine, and that you as much regret sending such plain words to me as to others. But I shall be glad when released from constantly hearing from one source and another unjust and sometimes puerile representations of the troubles which have beset our Mission and so long hindered the precious work we were ordained and sent out to do. I ardently hope and constantly pray that quickly ~~the~~ a real spiritual prosperity in ~~of~~ this field may be developed so great as to fill our hearts and hands, and divert the idle minds of others from our past history. We do need men who feel that they can honestly give their lives to China's redemption and that after counting all known costs. I have known two or three men who would have failed from petted antagonism to Chinese social habits, even had they made no other excuse for leaving the work— I am sure God will soon raise us up men for our necessity. The Mission is praying constantly for your best success in this matter.

About the Christians in Hsiao Ji Hsien. The expected letter from J. Hudson Taylor Director of the China Inland Mission is come to hand. It is altogether unsatisfactory. I have written a reply. Fortunately Bro Clapp was here before it goes and approved it. Better yet Mr Sturman and Mr Orr Ewing C.I.M. of Tai yuan fu happened here at the same time, and were prevented from going farther as they had intended to do. Mr Sturman has been instructed to come to Fen Chow fu, Mr Taylor probably supposing that our plans were necessarily interrupted by Mr. Atwoods untimely desertion. We had a plain talk about this and on our part we kindly requested to be left our chosen and occupied field intact, at least until the *intended* development of their work west of here shall make it undeniably a necessity for a supply station at this point. All four of us made a visit to the Christians in Hsiao Yi and spent a Sunday with them. The result of Mr Stevenson's personal inquiries was his conviction that we are right in our claims as to the field and priority of work. He said to me that he had quite misconceived the relation of this work to that at Ta Ning Hsien nearly 4 days away. That were he to come to Fen Chow fu he could not conscientiously consent to take on that work. That were he in my place he should feel it his duty to take care of these baptized persons and extend the work. That he should write to Dr Taylor by the same mail with my letter. So perhaps even yet Dr Taylor may do what we think he ought to do. There will probably be about ten more to be baptized this spring. The young man whose wife was ill at my previous visit — the one who destroyed his gods — has lost his wife but declared that he remains firm. The oldest son in the family with whom we stay — seemed so different in manner and listened so attentively that I felt he had been changed from within. In the evening he confessed that he had given his heart to Jesus and his father also declared it true. The ~~whle~~ whole family now profess to stand for God's truth. The father — 71 yrs — the mother and three sons and the wife of one. Also the two brothers of this old man and the wife of one. These "Christians" have soon to come to their first outward test of consecration at the time of the temple tax. They again broght up the subject on this visit and Sluman and I improved the opportunity to strengthen their faith and urge upon them their privilege of entering into the sufferings of Christ if they should be persecuted for his name's sake. We are daily praying for them that God may glorify himself in them.

Mr Sluman also introduced me to an inquirer in the city of Hsiao Yi — a head partner in a grain store who has been a patient in the hospital at Tai yuan fu. He is confined to his bed still. He says he trusts in Jesus and will serve him. That when Christ comes in the clouds he don't want to be left behind.

I expect a small class from the villages spoken of above next week to spend a few days in study. May the Lord use me, so imperfect an instrument, to edify them and lead them to know more of the love wherewith He hath loved us. I do love to get with these lambs — they are very hospitable and kind, and listen with an earnestness I have not often met in China —

You will not think me headstrong or that I under-esteem your intended kindness in the almost rebukes that the representations of others lead you to give me. But I cannot say that I think them just or the rebukes necessary. Yet I know I have grave faults and that there is much before me for attainment in the Christian Life. But by His grace I will try to be as one who waiteth the coming of His Lord.

Believe me yours for Christian service
Martin L Stimson

Some persons come to us for medicine occasionally already. Several teachers and merchants called upon me this New years and some fifty women have called upon Mrs Stimson within the two weeks past. The quarrel between our proprietors so far as relates to our affairs has been settled by the intervention of an older relative. Probably we shall have peace now. Mrs Stimson and James went to walk with me one day some distance outside the city gate without annoyance of any sort — not even a crowd.

Rev. M. L. Stimson.
Fen Chau Fu. Feb. 5, '87
Rec'd Apr. 29.

Fen Chow fu Shanse

Rev. Judson Smith D.D.   Feb 22 1887.

Sec'y Am Board. Boston U.S.A.

My dear Dr Smith:

Yours of Nov. 12 '86 with list of Appropriations for 1887 and of Nov. 23d are received. Doubtless all here in Shanse sympathize with your disappointment at Mr. Atwood's inconsiderate action added to the long page of previous vexations. But I hope more recent letters have given you some degree of pleasure for I believe all of us are determined now to stand by the work in mutual love and charity. Clapp and Thompson are hard at work at the language and possibly Clapp is accomplishing some of the village work, selling tracts and talking with the people which he told me he intended to do - And Mrs Clapp we hope is devoting some little time to visiting native women in their homes. To do so would help her very much to understand the Chinese. Often they understand us our poor utterance of their language better than we do their talk. We have to train the ear to hearing quite as much as the tongue to speaking.

I have had four natives from Hsiao Yi for a few days to study. The time has been well improved. Besides morning worship 2 hours a day in the Catechism, 2 hours at hymns and tune and 2 hours in the Gospel - One of the four is 71 years of age whom I hope the truth is ripening for heaven He was one of the first converts, and is joined in his new faith by wife and children - Another is his second son about 30 yrs old. Another is also a young man and the fourth is a school teacher. They seem sincere and have worked faithfully at their books. The work if long continued as I would have been glad to have had it would be fatiguing as as well as interesting. To teach them to read and understand what they read is painstaking work. None but the teacher could read and he often failed to understand the correct sense - I hope they and others will come again next winter for a much longer season. I trust the few days now given them will prove helpful and bring more fruit than leaves to the Masters glory.

I am very glad that the "one word" you sent us is for the permanence of our Mission. We have had many trials. We are bound to constantly have trials of one sort or another. The C.I.M. seem bound to invade our field. The talk of coming very soon into Fu chow fu - saying that a supply station here is necessary for their work in Shansi. It is also rumored that their native agents are to be established in the hsien cities Ling Shih, Chieh Hsiu Ping Yao Chi Hsien & Hsü Kou making a chain of stations from Taiyuan south to Ping Yang. The work is to begin with opium refuges and chapels. I think that probably the charges which one hears about the C.I.M. having no regard for the attempts of other societies must have some foundation in fact. I am sorry.

But taking care that others cannot justly criticise our Mission we must push on and prove that we have the right to our field by earnest endeavor in it; I wish the C.I.M. could or would read Dr Clarke's words on this subject.

About schools. My opinions on the subject of an Oberlin in Shansi have quite changed within the five years I have spent. For my part I anxiously hope the appropriation will not be used. As to the plans of the brethren who were at Li Man I had the least possible information. While I hope we may soon enough have elementary schools in our Stations where the emphasis will be on divine truth I have not the least desire to see a High School where Astronomy and other

Western Science shall be taught in connection with native school texts so that our religious teaching can only get in edgewise & not until a large Christian community demands it. For years yet our Mission cannot profitably turn from the great work of evangelizing its field to play at college building. A High School with plain religious aims cannot be selfsupporting for years. The promise of a science coating to the religious pill will have little influence in Shanse Native scholarship in this province is too low. As a Mission let us begin very low down and develop our School work just fast enough to stimulate a growing demand. Give us young Ladies devoted to house to house visiting and preaching and a strong force to preach in regular, frequent sermons through all our district and in chapels and dispensaries and hospitals and ~~then~~ in a few years we may well be disappointed if we cannot profitably lay foundations for a school.

How can Tai ku Station with its published principles appear consistent in using foreign money to hire a native teacher to teach native pupils in native books and refuse to use a single consecrated native Christian to assist in heralding the Gospel?

This puzzles me exceedingly. But I trust the Lord will combine our differing judgments and tastes and talents into one strong and glorious force for this work.

I would rather any day as a matter of taste or liking, teach than preach. But I cannot stop to teach — not now. The last calling I would choose would be that of the physician but I do wish, for my success in my field, that I was a physician. In our work at present I believe physicians are the most valuably equipped agents. But if not ably and devotedly helped by evangelists his work goes for naught. Were I a thorough physician supplemented by a devoted evangelical missionary and a devoted lady who should give all their strength to the patients I believe there would be a strong church soon.

About "salary" you seem to have a misconception. There is no grading here more than in the North China Mission. A married man receives $950 gold with $100 for each child. Mr Thompson in his single blessedness is reckoned as something more than 1/2 a married man and gets 2/3 rds of $950.

So it happens that Atwood received at the rate of $1250. Tenney & I. at $1150 Clapp 950 and Thompson $600 + This salary is probably a fair one for an average family. Probably each one feels it duty to lay aside 1/10 for the Lords work. and something if possible for old age. We make ends meet but put aside last year the allowance for our children to help educate them if they live to use it.

I expect to go to Taiku soon to see about a little matter of assault made by keepers of a bridge upon Mr Clapp and party when returning home from here last month. Such a matter cannot be safely passed over without danger of further trouble as the bridge must be constantly passed by us. I hope we may get a pledge from the headman of the village. If not then from the Hsien Magistrate of Chi Hsien—

Truly Yours in a good work
Martin L Stimson

Fen-Chau-Fu, Feb. 22, '87.
Rec'd Apr. 29.

Fen Chow fu March 18. 1887.

Rev. Judson Smith D.D.
Sec. Am Board, Boston
My dear Professor:

Your letter of Dec 29. 1886 came tohand yesterday.

I wish to report a visit here from Mr B. Bagnall Superintendent of the work of the C. I. M in South Shanse and Mr Hoste. On their way they spent two or three days at the villages in Hsiao Yi of which I have written you so much. They both heartily express themselves about the matter of the baptisms there and exceedingly regret the misjudged act of their Director in that matter. Mr Bagnall has written a letter to Mr Taylor which he hopes all his fellow-missionaries at Tai yüan and Ping Yang fu will sign with him which he showed to me. He says in the letter that the "work at Hsiao Yi was the result of the labours of members of the Am Board as much as of members of C. I. M. native or foreign to say the least" "we feel that it would be for the glory of God and in every way desirable that the work in Hsiao Yi Hsien be handed over to our Am. brethren with whom we have had so much pleasant intercourse"

These brethren reported the natives at Hsiao Yi as greatly inclined to union with us.

I also received a visit last week from the native Christian whose name is Chü and not Fan as I reported last year, who has been very much blessed in his visits to Hsiao Yi. He is a delightfully earnest and sincere appearing brother. He has endured much for his faith. He belongs at Ta Ning Hsien and Brother Bagnall says it is a pity for him to come so far from home where he has work enough for all his time and care.

I expect to visit the villages tomorrow and spend the sabbath. Here I have had a few persons enquiring about the true doctrine. A good number of others who wished for medical aid. Also an increasing number of gentlemen who call for the pleasure of it.

With regard to the subject of your letter, I do not see how the Prudential Committee could have done very differently unless they recalled Mr Atwood. About his coming back here I have nothing to say. I was sorry to have him go but once gone in the manner he did I should pity him to be obliged to come back. It will be very humiliating for him to do so and I believe that unless he is ready to make acknowledgements of the wrong of his conduct he will not consent to do so. Judging from the contents of your own last few letters to me it will be a very recent change in his feelings that I have no evidence of that will lead him to seek any brotherhood with me. Mr Tenney said to Mr Clapp that Mr Atwood felt he would be opposed in every thing by me and Mr Clapp replied that he had no reason for any such fear. Nor had he. It is beyond my judgment to say what effect his coming back will have. It depends on his own spirit. Unless there be personal reconciliation in view, and Christian harmony notwithstanding diversity of judgments in work I hope he will not come. If he comes without these there will be constant freezing coldness between us and if continued until my return to America I can hardly hope that I will then be willing to return to this field. The Lord knows how I have been distressed by these mean insinuations and childish accusations which ~~you~~ ~~had~~ have been given you since Mr Lunney was dismissed. They are not manly, and I suppose would not be supported by the brethren with me for a moment. If Mr Atwood is the author of them as I have supposed I hardly know how I can work with him without some acknowledgement from him. The four years of acquaintance with him have not made me respect him as a manly person. I cannot say I hope he will come. If he comes you may, I think, trust me to try and work for our mutual comfort so far as in me lies

With sincere regrets and dutiful regards.

I am yours Very sincerely

Martin L Stimson

Our Mission meeting is to begin in Taiku April 30th If Mr Atwood returns, of course the first physician will be for Fen Chow fu. The failure you speak of ~~it~~ means more to us than to you. But we want a truly good and earnest man.

Fenchow-fu, Mar. 18, 1887,
Rec'd May 31.

Foo Chow fu Shaowse
April 13th 1887

Rev. Judson Smith D.D.
Dear Professor:

I have but little to write about but if I do not write perhaps you will think me neglectful. I was very much interested in your letter replying to my questions about baptism. I am inclined to instruct enquirers in the meaning of the rite and inform them fully of the three common modes of administration and let each applicant name his choice. Sometimes I think our English Baptist friends are very bigoted on the subject; at other times it seems as if they were as liberal in their ideas about it as we are. I suspect the fact is they are theoretically liberal but practically insist on immersion as the only proper rite of baptism.

I visited Tao Hsiang village and preached to a small audience (about 25 in the morning and 15 in the evening). They report that the young man who in my presence put away his idols; whose wife was sick and died weeks after, has returned to his idolatry. I did not see him.

On arrival home I found a school teach

Foochow-Fu, Mar. 18, 1887.

from a hamlet five *li* from Tao Hsiang waiting to see me. He reported that he is a relative to one of the Christians at Tao Hsiang and that his family consisting of father mother and three sons and the wives of the latter have all determined to follow Jesus. Several years ago owing to illness he fell into the opium habit. He and his friends felt that to use opium was inconsistent with holy living and after much consultation he had come to me to ask if I could not help him break off. He is too poor to go to Tai yuen fu etc. After much conversation in which he seemed to understand that his faith and prayer must be the main reliance and after a strong declaration that he was willing if need be to die in the attempt rather than lose his soul's salvation I consented to his coming. He returned home and came again with provisions for two weeks. I had no convenience for locking him up. and we had some experiences. After two days in which there were no expected developments I discovered that his "flesh was weak" and he was using a little contraband opium — eating the raw stuff. This he readily gave up. After that the symptoms set in. but lo, the next morning my patient had absconded. He deceived his keeper and bolted. In the middle of the forenoon he came back penitent and humble and said he would go or stay just as I pleased. So I had one of our native women vacate her home and put the patient under her husband's care, and locked the street gate night and day. The next day but one Kuo had recovered lost ground. In the evening I was summoned. The man was again prey to the fear that he should die and had taken a door and was trying to use it to climb over the wall. A long lecture and loving expostulation had good effect and he was docile after. I have Kane's book on the Opium habit and following the lead of that using such Homeopathic tinctures as I had I carried the case through with much fear and trembling. The man's sufferings were slight compared with what I expected. In two days he was relieved from the craving. In two more he was entirely relieved from the horrible vomiting and diarrhoea and on the fifth day gained in strength very fast. One night I was greatly afraid he would die, his pulse was so feeble and his breath much like gasping. But I thank God prayers were heard and in such a manner answered that I suppose the case in the rapidity of its progress will be thought remarkable. The use of the drug was cut off short. Except two doses of cayenne pepper the remedies were all homeopathic tinctures

We continue to receive numbers of calls. One gentleman living in the South suburb of the city has called six or seven times. Last year he purchased a N.T. and he has read much in it. His boy ten years old is reading The Peep of Day with him. A few days ago the man asked for some New Testaments for friends of his and took and paid for three copies. He was in again day before yesterday and we had two hours conversation on religious themes. He is an intelligent person and understands the doctrine pretty well as he reads it. He uses opium a little. Mrs. Stimson had a pleasant call upon his family and I am invited there.

I have made arrangements for transporting Mrs Stimson and children to Taiku for our Annual Mission Meeting in two weeks from now. I regret that Price cannot be there to help plan for the next year. I do not see how we can hope to make any very close estimates especially if the physicians we pray for come, and the young ladies. With sincere regards

Martin L Stimson

Fen Chow Fu, Apr. 13, 1887.
Rec'd June 29.

Taiku April 28 1887.

Rev Judson Smith D.D.,
Sec. A.B.C.F.M.

Dear Professor:

I was sorry to receive that portion of your letter requesting the Mission to speak without reserve, concerning Dr. Osborne. But some of us, counting in the ladies, feel very certain that reluctantly receiving such a letter, we have a duty which we cannot in honesty avoid. ~~He~~ It is a fact, a very pleasant one, that if Dr Osborne comes now he knows to what he comes. He knows the character of the people etc etc of the missionaries here etc. etc. the mission in a very different state etc but aside from all such considerations something ought to be plainly said about the man. He is fickle in opinion. One day he devoutly believes the Pettingill eschatology another day he is not so certain. He expressed himself repeatedly before going away in pessimistic views of missionary labor in China. He said plainly at dinner table before most of the Mission that he hated the Chinese. He was regarded by all of us as I remember from many remarks made by my colleagues at ~~the~~ time of his leaving as ~~not~~ notably a failure in missionary work. In his relations to his fellows he was found by some of us untrustworthy. In anger he seriously misrepresented things. He betrayed confidence in personal matters and if he comes back while, some of us will try to equal Mr Thompson in external kindness, there will be restraint for after past experience we cannot make of him a confidant or a bosom friend. His house was closed utterly to the Chinese. His belongings were too choice to be contaminated by the heathen. He was an utterly selfish man in every relation of life where I observed him and created unkind criticism in circles outside of our Mission - on ship board, in Japan in China. Finally under the same carelessness toward her Mrs Osborne or any other woman will inevitably break down in health. To sum up. I deem it inexpedient that he return because 1st It has been remarked by many that Mrs Osborne has not the physical strength to endure this climate. Dr O. declared that her health began to fail on arrival at Tientsin Were there no other reason I should deem this exceedingly important to be carefully considered. 2d That Dr Osborne himself failed to shew certain qualities which I deem essential to great success in Missionary endeavor anywhere. Finally if Dr Osborne feels the force of these objections and is resolved on a new departure I would gladly welcome him to the work and to Fen Chow fu -

Respectfully Yours M L Stimson

Taiku, Apr. 28, 1887.
Rec'd June 24.

Foochow fu- June 3. 1887

Rev. Judson Smith D.D.
Sec'y Am Board, Boston U.S.A.

My dear Sir:

Doubtless Mr. Price who is now Mission Secretary will give you a full account of our recent Annual Meeting. I greatly enjoyed it and it was a very profitable meeting. At no other meeting has there been such unity of spirit. We had an unusual number of devotional seasons and those preceding the daily business sessions were unusually long. All were profitable and each one felt it was good to be there. Perhaps it will be too much to hope for that there shall always be so much agreement in judgment about the business that comes before an Annual Meeting but certainly there ought to be maintained the fraternal spirit and the warm devotional tone. We hope for this, and all will aim for its realization.

I trust the recommendations of the Mission will all please you and the Prudential Committee. On some of these topics I have already written fully and earnestly. The tobacco and wine resolution I earnestly hope will be sanctioned and observed. We all feel from our observation of others that the use of wine & tobacco does undeniably lessen ones influence for good and that in this climate does injure ones health. What may not be regarded an excessive use of them at home, out here does work mischief on bodily strength and on the spiritual temper. Some persons I know of who have been given to the tobacco habit at home and have felt the impropriety of it here and on that account relinquished it. The man that can see the matter differently will not be supremely happy working with this Mission. The resolution by Mr Thompson is strong enough but none too strong -

The matter of extra appropriation for Tsin Chow fu Station for houses is even now extremely urgent. Mr & Mrs Clapp are with us now and they are of the opinion that for us to temporarily crowd into one premise as we suggest in the Resolution will hinder the present effectiveness of our work. There is not room. We must have a domestic chapel. The printing press etc must have a room. It seems impospossible to crowd without shutting off present opportunities for useful work. We are inclined to throw all Rules to the Wind and spend what money may be necessary — but dare not. The Prudential Committee overawes us. We do so need to know now what to do. If Mr Clapp must live here even a little while repairs must be done which will be useless the moment he goes. If we are not to purchase permanent property then I need to spend a $100 = $150 repairing this house and adapting part of it to our special needs for work. The crisis on us is immensely inconvenient. To rent another house will be inconvenient and outrageously expensive. If you could act on this point at once and telegraph us "Yes" or "No" it would save us several months of unhappy delay if it is understood we may at once proceed to expend the appropriation. Let it be plainly understood in that case that we will not move in any way without the advice and approval of Mr Price and Mr Thompson. They can easily come here and examine the advisability of any plan we may devise. If the Prudential Committee positively cannot allow us to proceed to buy — we have as urgent need to know that so that we can at once rent. If you reply at the earliest moment we will certainly know your mind as early as the 1st of September or say 15th. Mr Clapp will need to have his moving done just as soon as the roads become passable say in October 15-30— Meantime we are to look about us with a view to determining the wisest plan to pursue in case of either reply. A gentleman called last evening wishing me to look at a property which the owners desire to sell. The ladies said they see in that answer to prayer. But not knowing the thoughts of others I put off the man and told him I was in no haste to look at places. When I wrote the part of the report about our needs I felt that the recommendations were more urgent than to wait the usual delay— We never receive the list of appropriations until long after the year begins— The appropriations for the current year came to hand Feb. 12. I have read this to Mr & Mrs Clapp and I believe he will write a line— At any rate we are all agreed in the above request. Mr Price and Mr Thompson have both expressed their disapproval of our crowding together and crowding out our Station class next winter—

Perhaps I may properly write something about the call for reinforcements. That our present stations need to be reinforced is evident enough. I am in heartiest sympathy with the proposed opium refuge work. I was glad when Mr Atwood felt called upon to begin such a work. ~~While~~ I feel that our work cannot be thoroughly done without it. More than that I am sure that these plans of work which bring men under our influence for days at a time pay the best in permanent results. Such a work requires one man to give his whole time to the physical side of the experiment during the months (say 9) in each year when it can be carried on. That may may as well be an earnest lay-man. If he has made a years study of medicine with special reference to the work it were well, but for the present we need the men even without such knowledge. There is need of haste. In beginning work in any place about here such a man along with a physician is more important than half ~~a~~ dozen educated minister evangelists who will not do such work. Besides these lay brother who will work under the physicians superintendence there must be one missionary to give his time to the religious side of that work. God will bless this work, He is in the C. I. M. More souls have been brought to Christ through the opium refuge here in Shansi than through any other one instrumentality.

The urgency with regard to expanding our field and more fully occupying our present field is that now we have an opportunity, and there is apparent a readiness for the work such as we have not noticed before. I believe that there is to be an ingathering here. At Hung tung 216 persons were baptized this spring. At Ping Yang fu a few. At Hsichow a large number and at other places to the south of us. ~~[illegible]~~ At Tai yuan fu there is a deepening interest and a few cases which have seemed to be stumbling blocks have come out into a new life and great joy in believing. A wheel-barrow man from Honan has been converted and has given a "splendid testimony" wherever he has gone. Oh let us not dare to say there are many days to the harvest.

Another matter of less importance to the saving of souls but of importance to the work of our Mission is the fact that the C. I. M. is pressing its work in this province. This is to be regretted. With the whole Empire as its field, and having stated its plan to go to provinces not occupied by other Missions, just the moment that the Eng. Baptist Society begins to increase its force and take up new stations and our Mission shows hope of greater vitality the C.I.M. pushes in its men. They have taken up work in two or three cities in the North to which the B.M. had advertised its intention of working. What will be the result of the matter pending with regard to our Mission we do not yet know. but we are thankful enough that we settled the taking up of this station just so soon as we did and before the C.I.M had indicated any intention of doing so. It is evident enough that less than four strong stations can not do the work in this plain which our Mission set out to do. The C.I.M. have sent out a feeler from Ping Yang toward Lung An fu. and desire to occupy it as soon as they can. Probably they would occupy it next month if they knew we definitely planned to do so a month later. Dr Taylor will not confer about new work. If you want to go - go ahead. If you are not already there when we get ready you have lost your chance— One of his best men told me last week. Mr Taylor feels that his method of conducting missions is right and owned of God greatly and that the old line societies are all wrong and just so much hinderers from the best results. What was meant to be implied was that we cannot hope for much courtesy of the sort we want from a man who has Mr Taylors convictions.

Then the case is, if we want to hold a compact field now is the time and the only time to secure it. The only way to secure it is by occupation. We all look with longing to the S.E. Liao Chow Tsin chow Lung An fu and Che chow-fu filling up a corner against the field now occupied only by the N.C. Mission of our Board, in Chihli and Shantung— This is the plan supported by Dr Williams and Dr Blodget. I did not think much of it four years ago— but after going over the region ~~last~~ two years ago with Mr Clapp I wrote you a long letter. My conviction is that we ought to take up as much of that field as possible right away— I rejoice that Mr Price and Mr Thompson are so alive to the opportunity and wish to press the Board into it. To my mind it is now *or never*. We are uniting in daily prayer that God may show his will through the attitude of the P.C. toward this matter. We need not be jealous of the C.I.M. and certainly they need not be of us. They do a good work and are driving their stakes deeper. They are to do a better work than they have yet done. But we are a little Mission and cannot spread out except at a loss of economy and strength. Why should we not occupy our field so strongly and well that others will praise our works, and feel that they have no call to complete our incompleteness. I hope great wisdom will be given the Committee to decide how much can be done now toward expansion.

I am a little sorry to give up the official correspondence of the Mission. It was an agreeable duty. I suppose the only reason it was taken from me is the desire that I continue to be Treasurer for a time and the feeling that the burdens and the honors of the Mission ought to be shared among all the members. I shall be glad to be relieved of the Treasurership at any time – the sooner the better. I do not like it and never thought I should.

In the way of gossip we have the report of a break in the English Baptist Mission — Rev Timothy Richard recently published and gave wide circulation to a Catechism of the truth — from which it would be doubtful to the reader whether Geography Arithmetic Physiology or Astronomy is to save men — The name of Jesus does not occur in it. and there is only one reference to him where a quotation is prefaced with "the Lord said." Revs. Sowerby, Turner, and Dixon, have protested to the Committee in England sending with their paper a translation of the book — and asking that either Mr Richard or themselves be separated from the work in Shanse. I am told that the three brethren have been greatly blessed in taking this evangelical stand. and I hope it will result in a blessing to the work of the Mission. It was a sad pity that so impractical a theorist as Mr Richard had amply shown himself to be, should have been sent back to China — Protests against his theories and methods had been made privately before, and it was understood that he was called to England on that account — There are two other members of that Mission. one so liberal that he is not supposed to accept any creed — or to be able to say what he does believe, and another man just come out — Probably the one will side with Mr Richard perhaps the last will refrain from speaking at all — At least one of the C.I.M. brethren refuses fellowship with Mr R. as a heretic — Very truly Yours. M. L. Stimson

Ten-Chow-Fu - June 5

Rec'd Aug. 11

Fen chow fu, July 6, 1887.

Rev. Judson Smith D.D.
Sec'y. Am. Board:
My dear Dr Smith:

I have your letter of May 2d ult.

About the Hsiao Yi matter I have not heard again yet from Dr Taylor but I hear through natives that the C.I.M. will baptize there again soon. Another native helper has been there very recently for a month. Quite a large present of hymn-books (not the one we use, which however has been used at Ping Yang fu) a different catechism etc have been sent them from Ping Yang fu and it seems as if the brethren there talked to us one way and acted in the opposite manner. I have felt this exceedingly and lest my going to the villages should lead to an unpleasantness before the natives there I have ceased my visits. I also learn that the man from near there who broke off opium with me and promised so fairly has gone back to smoking. But my messenger who saw him a short time ago says he suffered again with the illness for which he began taking it years ago,

and that he desires to come to me again and
stay until his disease is cured. This again is
very discouraging. I am also in very poor
health this weather — had nothing like it since
I came to China. I am just now convalescing from
a severe attack of Biliousness followed by very
painful rheumatism in both shoulders so that
sleep was impossible. We have had a week of
heavy rains and the house is damp clear through.
All this is discouraging too.

At Taitu, Mr Price has managed for the first Sundays
past to get audiences of say 30 persons at his house
This is encouraging.

Here I had one item that set my heart fluttering
Mr Hsu and his wife have been to our Sunday worship
two consecutive Sundays. Last Sunday it rained
very hard — and I was so very ill I was glad of it —
so as not to come. They say they bought books five
years ago and heard papa when he had a talk with me
when I was living in Tsi nan fu on the [illegible]
Street. They say they have not served idols in their house
for a long time past. Also that they have
broken off smoking opium — I fear however that they
used it in pills. About a month ago last Sunday, Mr

Têu with a friend came to worship. Afterward I met them in my study. They were previously well acquainted. Mr. Têu asked [illegible] if he had "entered this doctrine". He hesitated a little, but answered plainly that he had. Mr. Têu replied that he believed it too but he could not enter because of his opinions. [illegible] urged him to give up his opinion saying that he himself had done so. Têu replied that it would be impossible.

This Mr. Têu has been reading the Scriptures [illegible] ago bought [illegible] more copies N.T. for his friends to read, preferring Kwan hwa to Wenli because the women and children can more easily understand it.

[illegible]

[illegible] Clapp [illegible] returned to [illegible].

[illegible] at a [illegible] of letters and [illegible] ready [illegible] strangely enough standing back to back with [illegible] and [illegible] on the west street. The house appeared to be in [illegible] It was offered for [illegible] at this time. Its price has come down to $900. Friends say it should

be easily purchased for not over $700. or $600.
This house with that would be very grand. But
the proprietors of this say they must have
$8000 while the place really can never sell in
its present condition for $2000.

The Clapps having decided that they cannot and
ought not to keep house in these premises, I am
now repairing the large hall (which we proposed
to make their living rooms -) for domestic chapel.

The printing office is to be put here as I am
the only printer ~~here~~ in the Mission I am only
sorry lest it hinder me from my evangelistic
work which I feel must be done and woe is
me in the present state of this mission if I do
not preach - and yet I had rather print any day.

Dear Price is getting along wonderfully well
God be praised that he could come back.
I expect him and Thompson here in a few
days. Tomorrow is our Mission fast day -

Good news of the Boards receipts and of the
large number of appointments - Sad that Shansi
makes no felt claim on some of them. But who
would not rather go to Japan? About Dr Osborne
if he has truly changed and had a richer experience
we want him very much. I feel much assurance that
what will be best for all will be the decision reached in his
case - With Christian love. Yours Martin L Stimson

P.S. I suppose you have ~~see~~ this the Report of the Mission which doubtless
will answer your purpose ~~[illegible]~~ I need write nothing as you requested -

him. In many ways he is a delightful man.

In view of the intentions of the C.I.M. and their plethora of men (as compared with us) do you think it right to enlarge not to say maintain our work here?

This I know that in the present state of the heathen world neither Society would think it right to maintain two fully equipped missions with separate hospitals dispensaries opium refuges churches etc in any one of these small hsien cities. The blame lies on the C.I.M. and they are willing to bear it. Then are we justified in maintaining a Mission here with Japan and Africa calling so loudly upon us. This subject has troubled my mind for months. I cannot say yes.

I hoped to spend next Sunday at Tai
but today it is raining very har
and to retur
to F.C.F next week.
Sunday before last I had 40 outsiders to servic
Mr Hsü & wife continue constan
at service. I was exceedingly sorry to have thi
interruption bu
could not help it.
With kin regards
Mrs Stimsa

Rev. M. [illegible]

I preserve no copy of this
letter—

Rec'd Oct. 10

T'aiyuan Shansi
August 18 1887.

Rev. Judson Smith D.D. Secy

My dear Sir,

There is no letter rec'd from Mr Hudson Taylor Director of the China Inland Mission. But there is not the remotest probability of any Xn comity to be obtained from him. As for Hsiao Yi one of their native helpers has been there all summer and they are now trying to rent premises in the city. Moreover their Deputy Director Mr. Stevenson has been here very recently for a Conference of their Missionaries. What the occasion or what the result members of the Baptist Mission say has been kept very close.

Mr Orr Ewing, however, has frankly said to me that their Mission will carry its work" into every city of this plain" He is to go to Ping Yao in the Spring - Stanley Smith is to go to Lung An fu, and Mr Sturman is expected to go to Fen chow fu. Ping Yao is on the great road between Taiku and Fen chow fu - and is 27 miles from the latter -

These C.I.M. are a queer lot even the best of them, full of cranky religious ideas all right out of Scripture with chapter and verse but with great disagreements among themselves - Stanley Smith and D.E. Hoste read that they must give to every one that asketh and have done so in a most unwise manner contrary to all experience of missionaries in this country and baptized over 200 persons at Hung Tung last spring - Mr Ewing holds the same view and has a large fortune at command. C.T. Studd the great cricketer is here sick with fever. He seems to be under the criticism of some of his own mission as not having worked very hard in any way. Some weeks ago he conceived the notion that he should hate to have "the Lord come" and catch him feeling "so fresh". Accordingly he has reduced his sleep to two hours in 24 and given himself to fasting. He is wilfull and would not to listen to anyone. For a week he has been ill — temperature some of the time 105°, suffering exceedingly with pain in the pleura. He was reported yesterday as a little better but the doctor fears he will have a long run of fever. He believes in faith healing and refuses to take medicine *internally*. He has a pretty strong constitution and we hope the Lord will be merciful to

I spent last Sunday at Taiku. I was surprised to learn that Mr. Price had decided to baptize my old gate keeper Wang. He had only declared his intention about two weeks before. Mr Thompson and I both strongly felt that a longer delay would have been wiser but since the arrangement was made it seemed equally unwise then to put off the affair. The man served me 2½ years for the most part acceptably but latterly he was constantly caught in cheating and lying. Just about a year ago he asked for baptism but under circumstances of lying in his own interest such that I determined to leave him in Taiku when I moved away. From then until a few weeks ago he has been out of missionary employ- I have often believed him under deep conviction of truth and now he well sustained an examination on vital truths and the end

Rev. M. L. Stimson. S

We are hoping soon to hear about whether or no we can property at Fenchow fu

Tai yuen fu
Sept. 10 1887.

Rev. Judson Smith D.D. Rec'd Nov. 10.
Sec'y Am. Board.

Dear Sir:

The fortune of our cablegram is certainly ridiculous. Our surprise at the course of affairs is altogether relieved by your letter of July 1. I think all the Mission are willing to see in it "the hand of Providence", certainly we do so if Dr Osborne and Mrs O sustain your judgment of a "genuine change in their thoughts and desires" about the work and have indeed received a new baptism of the Holy Spirit. If so, they would be just as heartily welcomed to Fenchow fu by the Clapps and ourselves as they can be to Taiku by Mr. Thompson — Mr. Price knows of course their past in this Mission only by hearsay — and he at first expressed himself as glad ~~that~~ the cablegram was sent — but afterwards regretted it from prudential reasons fearing that if Dr C did not return the difficulty of reenforcing our Mission might be greatly increased —

Without further remarks I may venture my opinion ~~that~~ after this letter from you they will be cordially received, unkind criticism suspended, and their future course viewed with a charity that shall cover a multitude of faults — for a good while at least.

However there is a great tendency to individual criticism among missionaries — I often hear criticisms back and forth —

by incompetent missionaries
concerning one anothers incom=
petence. First and last there
are a good many useless people
sent out here by Missionary
Councils, Committees etc —
China would be quite as well
off if a good many pious peo=
ple who ~~have~~ really have no
other recommendation to mission=
ary work had never been al=
lowed to come.

I rest in your assurance
of a physician for Fin chow
fu. People begin to doubt
whether my representation
that one is to come is not
all a hoax to aid in getting
houses etc — We are con=
stantly pressed to state when
he is coming and what his
honorable name is etc,,

and manner of the Christian life and Mr. Price, and Mr Clapp too I beleive, were well satisfied that he has had a true experience though Mr Price noticed that the man had obscure ideas of his own paticular sinfulness. Mr Clapp and I and Mr Thompson too would be glad to have a definite minimum of "probation" for persons residing at their homes and not in peculiar circumstances. But Mr Price seems to prefer baptism at time of request on what would be to him satisfactory evidence of conversion—

But until he can have the advice and insight of a competent Xn native as to the character and designs of candidates he will be likely to make a great *many* errors of

Without competent native help our work will seriously suffer in more ways than one during the period of its early development. This man has been much prayed for and will be followed by warm pleading that he may show the fruits of the spirit. None were present at the baptism except 2 servants and a friend of one of them and one teacher also in ~~[illegible]~~ employ. Mr. Price gave baptism. I preached and explained the covenant and the others also took part. Had the case been one of an outsider who could not be justly suspected of ulterior motives I should have been glad to have had a large audience to hear the examination and see the rite. May we blessed in seeing many such soon

With sincere regards M L Stimson

Rev. M. A.

T'ai yuan fu
Oct 28 1887.

Dear doctor Smith Rec'd Jan. 4. '88.

Mr Bien brought up the telegram from you — Mrs Stimson has so far recovered that we intend to start for home next Tuesday — Mr and Mrs Clapp expect to arrive at Fen chow fu the same week — We will at once proceed to the house business — I fear however that the bargains which have been offered us will be closed to us — so long a time has elapsed — We will pray for direction in the

Dr. Osborne since he set-foot on our soil ~~this~~ time has been very favorable indeed-

Dr. Edwards who is quite well acquainted with ~~this~~ plain says that no one must stay on the west side of the Fen river through the summers without a physician there - the isolation is very great - Can we not have a physician for Fenchow fu in the spring of '88.

Rev Timothy Richard the Eng. Baptist missionary has been at last reported by his brethren and has left his work without waiting for dismissal and gone to Tientsin hoping to find employment there in educational or other work - The community here is greatly relieved by his going -

Very truly yours M.L. Stimson

Fen Chow fu Nov 10 1887.

Rev. Judson Smith D.D.
Sec'y of the Am Board.
Dear Dr. Smith

Herewith I send you a copy of the private correspondence which I had with J. Hudson Taylor of the C. I. Mission concerning the native christians in Hsiao Yi Hsien. This correspondence consists of three letters.–

1st A letter from Mr Taylor to me–

2d My reply to Mr Taylor–

3d A reply to me from Mr Taylors deputy.–

To the last no reply has been offered nor have I any intention of writing more on the subject.– I am rather pained that having circulated the inuendo against me contained in the first letter among some of his missionaries, he did not after my reply acknowledge the wrong–perhaps unintentionally done.–

To the correspondence I have added some notes to fully explain what perhaps might be otherwise obscure.–

While at Tai yuan fu this last Summer my family and I were treated with the usual consideration and friendliness by our friends of Mr Taylor's Mission some of whom expressed themselves to us as exceedingly regretting Mr. Taylor's attitude in this matter and their personal disapproval of his course.

I am now. (Dec.) in receipt of a letter from Mr Taylor's missionary at Ning Hsia Fu saying that it is evident to them that Kuei Hua Ch'eng is to be their base of supplies and not Fen chow fu. The same thing was written me months ago by the Missionary at Kuei Hua Ch'eng which puts Mr Taylor's intention of opening Fen chow fu very plainly in the light of an unnecessary invasion of our work. the more remarkable as he had first offered to put a man here for a year to give up his work to us if we were able to assume it within that time.

For my part I am afraid that this missionary Pope is quite carried away with an increasing ambition for the bigness of the C.I.M. so that he is blinded in some measure to the just claims of others upon him for Christian comity.

Mr. Sturman who is expected to come here is a personal friend to us and a nice enough man. a mechanic by trade. With sincere regards

Martin L Stimson

A true copy of Mr Taylor's letter.

Sheet 2

China Inland Mission,
Yang chau November 4th 1886

My dear Mr. Stimson,

Mr Stevenson has told me of your disappointment at the baptisms of Chü Hsien sheng's converts near Hsiao i Hsien, & that you had the idea that these converts had been handed over to you by Messrs Beauchamp and Cassels. I am exceedingly sorry that you should feel any disappointment about this matter, & regret that you did not mention it to me when we were talking about your going to Fen chau fu as the mistake could at once have been corrected. I am all the more sorry as I have sympathised with you very much in the trials which have befallen you in Shanse.

I heard many months ago from either Mr Cassels or Mr Beauchamp or both of them that there were converts in the Hsi-chau–Ta-Ning district needing to be baptized & that in the absence of Mr Baller they had asked your kind help. It never for a moment entered into my mind that any transference of the converts to your Mission was contemplated but simply that you had been asked to give us a kind of help such as we would be glad to render you under similar circumstances. Such transference of members would have been quite unauthorised as the Brethren in question were doing what they could as Student Probationers & were themselves not in pastoral charge of the work. The case might have been somewhat different if the converts had been the direct fruit of the personal efforts of these beloved Brethren They had however so far as I am aware, like yourself, never seen them. They were the fruits of the labors of the native Brethren & would it not be a great injustice to rob the spiritual fathers of their spiritual children? Moreover this is totally contrary to the policy of our Mission We do everything that in us lies to attach our converts to the native ministers & native Church organizations. You are aware I had

Notes.

The ingenuousness of the insinuation contained in this paragraph is plain enough when you remember that Dr. Taylor was through the province shortly before the baptisms at Hsiao Yi (See Book Days of Blessing) and at that time had the conversation with Mr Key referred to by me and ordered Mr Stevenson to visit Hsiao Yi and baptise as many as he could. Hsiao Yi Tao Hsiang village is 20 miles from my home, and is 2 days journey over hard mountain roads from Hsi Chow while Ta Ning is 30 miles farther on.

From Mr. Cassels March 7th 86 "In thinking and praying over this matter (of 22 Xu families in which there had been only 3 baptized) it has occurred to me that you might be able to come down

Sheet 3

proposed Mr Stevenson's occupying Tu chou fu & beginning missionary work there (with the understanding that if you occupied the post within a year any converts Mr Stevenson might win should be handed over to you & that with this object in view he should not baptize any during that time) but if Mr Stevenson had gone there I never proposed to transfer even to him Chü [illegible] sheep converts.

Note Continued.

here for a few days & give us your help and advice." "I am neither able to examine or instruct the candidates. You would therefore be doing a great service to the Lord's work if you could come." Mr Chü is my constant adviser He too is anxious that the Baptism should not be delayed." We must consult Beauchamp" etc. Time proposed was left with me but 2d or 3d moon suggested. March - May 30 -

Another letter from Mr Cassels March 19/86 suggests that Mr Taylor & Mr Stevenson were expected and suggesting delay in

From Mr Cassels Apr 16th 1886 at Pin Yang fu - " "Beauchamp and I are starting for the west once more and we are wondering whether we are likely to have the pleasure & help of a visit from you The little band of village Christians are deeply in need of teaching" etc - "spending a week or two with us we could see who are fit for baptism and receive them into the church -" "We have again given up Mr Taylor and Mr Stevenson appears to have gone into Kansuh" "We do pray that you may be guided in this matter of visiting us -" My daughter Edith was born April 1st and Mrs Stimson was very poorly nearly the whole summer - but I determined to go to Ta Ning immediately after our Mission meeting which began May 30

Moreover I have reason to believe that the transfer of these converts would not be agreeable to themselves, for they value their true (native) pastors & are attached to him. I must say too that apart from the impossibility of transferring them to you without violating our principles I cannot see any benefit to be gained by that course - even were you living at Fen chow fu. Had we no means of caring for them spiritually & had you efficient native help it might have been

Notes. continued

I determined to start on a Monday but the Sat. before received a brief line from someone in Tai yuan fu saying that my visit would be unnecessary - So I never yet have been to Ta Ning.

Compare his intention to give up Mr Stinman's converts with his allusion to his principles above. This very summer they have given up converts near Siao Tien to the Baptist Mission.

Mr Chü told me that he had no thought but I was to take on the Hsiao Yi converts until Dr Taylor told him he ought to keep them - As to the converts themselves you know from my letters how they have enjoyed our hospitality and tried to find me to go there and ~~teach~~ them after their baptism - Had they not been discouraged by C.I.M. after Dr Taylor's visit they would gladly have come to us. For months they were without any other teacher than myself. Almost doubtless Dr T. will now construe my visiting there as an attempt to proselyte though I never said one word to any native Xn there about Dr Taylor's plans Except to Mr Chü the Ta Ning pastor as alluded to above -

Sheet 3

otherwise Or supposing that you had actually baptized them & they had been attached to you that also might have somewhat altered the case, though as I understood such kind offices would have been rendered us as a friendly act of sympathy to our work. They will however, I have every reason to believe be *efficiently* cared for by those who have been the instruments of blessing to them & I have little *doubt* that the work will continue to grow & prosper.

Notes – Except for the delays occasioned by Mr Taylor's visit to my house and Mr Clapp's illness I would have antedated Mr Stevenson's visit to these natives, but doubtless would *not* have *at once baptized* them. They themselves assert "that at the time they were baptized they knew nothing of the doctrine except that they must not worship false gods." Months after they knew nothing of the true God other than that he is "Heaven and Earth".

A letter prepared by Mr B. Bagnall (Superintendent, at that time, for S. Shansi) to be sent to Mr Taylor and which several at least of their missionaries in the South district were ready to sign but which failed because the Tai yuan fu missionaries having individually written felt it was *unnecessary* – said "We feel that if you had been more fully acquainted with the various facts you would have been lead to decide that the work was the result of labour of members of the Am. Board Mission as much as of members of C.I.M. either native or foreign to say the least." This letter was written by Mr Bagnall immediately after a three days visit with those Christians –

Above and beyond all this I am sorry to hear that your Mission is still further weakened & that it is improbable that you will be able to go to Fuchowfu. Under these circumstances I shall ask Mr Stevenson to do so as soon as he can as our Western work urgently requires the occupancy of this post. A city like Fu-chow fu would be all the better for all that we could unitedly do in it & should your Mission send a staff there they will be cordially welcomed by us, & I doubt not we can carry on our respective work in the fullest manifestation of Christian unity and love.

Let me close, dear Mr Stimson, as I commenced with the assurance ~~that~~ I am very sorry ~~that~~ you had any disappointment about the matter. I feel the greatest regard for you & your dear wife & enjoyed the little intercourse I had with Mr & Mrs Clapp. The remembrance of your kindness & love will not be easily effaced. May the LORD abundantly bless you is the sincere prayer of

Yours affectionately in Christ

(Signed) J. Hudson Taylor

Note. I had already rented a house here when Dr Taylor wrote this and I received it here. It is understood now that we may welcome the C.I.M. next spring!!

Notes. The Christians at Hsiao Yi were 3 days journey from Mr Chü the pastor referred to. It was evident that the only way they could adequately care for them was to put a station near them. This ~~Dr.~~ Taylor is now doing – a house has been rented in Hsiao Yi city and two single ladies appointed to live in ~~them~~ it. Mr. Chü the "spiritual father" is kept at T'a Ning and a Mr Li has been in charge the past summer.

My reply to Mr Taylor.

Fen chow fu Shansi Jan. 10, 1887

To the Director of the China Inland Mission:

My dear Dr Taylor:

Your letter of Nov. 4th is before me and has been read with surprise and pain.

[See P.S]

[From Taiku]

After a second time receiving earnest invitations from Brothers Cassels and Beauchamp to go to T'a Ning five days journey to assist: in conducting examinations of some converts, I was delayed for some time longer by the illness of my wife. More than that it was a question which I placed before my colleague whether or not it was my duty to first look after the interests of my work at Tao Hsiang Hsiao Yi from which I had long been delayed. It was cordially decided that in view of such earnest and repeated requests Christian brotherhood demanded that I first render to your Mission, for which we have entertained great regard, such aid as I could. I hoped to be able to leave my wife at the close of our Annual Meeting. But she became no better and happily the night but one before the day came I received a note announcing Mr Stevenson's visit and relieving me from the sense of engagement. That matter has nothing to do with the Hsiao Yi concerns and I am not guilty of any such mean and covetous spirit as might seem to be implied in your remarks about it.

Now about Hsiao Yi I would not write a word if I did not believe you are lacking in information about it, and know that the published principle of your Mission is to reach with the Gospel *neglected* parts of China. But I do ask your Christian consideration of the facts which I now proceed to give—

1st. In May 1883 I was designated to work in the western part of this plain. The whole plain was exempt from regular occupation by any other Mission even to the extent of regular touring within it except perhaps in the immediate vicinity of the provincial capital. To this plain we were welcomed ~~by~~ in a special meeting of Missionaries C.I.M. & B.M. when Mr Pierson and I first visited it. We desired to have our most important center in the capital for very obvious reasons, but it became evident that it was

Sheet 4

the candid opinion of both missions located there, that three Missions in one city were two too many. Much to the regret of our Board but with its hearty sanction of our action we left T'ai yuan ~~fu~~ and decided to begin our work from two central stations. I was first directed to Chieh Hsiu where I resided and though circumstances soon compelled the Mission to remove me to T'aiku I have from that time as earnestly as I could prosecuted work in this portion of the plain by tours of several weeks duration as often as possible. Thus I have canvassed nearly every hamlet in Chieh Hsiu some portions of the Hsien several times over. large portions of Hsiao Yi and Fên Yang with some parts of Ping Yao and Wên Shui I proclaimed the Gospel to hundreds of persons and sold hundreds of Bible portions and tracts –

The first knowledge of Protestant Christianity which the people of the hamlet T'ao Hsiang in Hsiao Yi had was from books sold by me on the streets of Hsiao Yi during the fair Sept 1885 (or 1884) My books may be found all about there. While earnestly hoping all these years that God would manifest some acceptance of my endeavors by the work of the Holy Spirit such as is manifest at T'ao Hsiang I gladly acknowledge the instrumentality of Chü H.S. who discovered it, while on a visit to his relative Mr Hu, who formerly taught school there and still lives in a neighboring village

He was much blessed of God in urging the people to definite stand for the truth—

At Fenchowfu about a year ago I heard the rumor of believers in the Jesus doctrine who had learned the doctrine from books bought at the fair. In January (17-24) I despatched a trusty native horseback to discover the place if possible. He visited over 100 villages during a week's absence but failed to discover these persons — an extremely difficult task— Later I learned from Mr Key about Chʻü H.S. Not only Mr Key but several other of your agents cordially said that this work most evidently belonged to the care of my Mission. Later Mr Cassels and Beauchamp asked me to look after this interest and advised me to employ a Ta Ning Christian to introduce me and assist for a little time in the work.# Then Mr Chʻü who was very glad that I was going to Fenchowfu — to which ~~I~~ my Mission had already formally designated me to open a station — and could take care of these Christians, sent me a list of the names of villages and persons. Since I saw Mr Stevenson Mr Chʻü and a Mr Li came together to Fenchowfu expecting to find me settled here and to arrange with me for the instruction of these converts— Again

See postscr

[Marginal Note to the original letter—]

"Mr Cassels intended to go with me there on his return from Taiyuanfu after your conference there, but was unable from haste to get to the 'Hung T'ung ta 'hui" [conference]

the day I did arrive here two of these converts came again to see if I was ready— I told them that I hoped to visit them before the New Year and make some arrangements.

Mr Stevenson remarked to me that if I had got there first that would have put the matter beyond question! Well why was I not there first? My wife's illness already alluded to— She was not so much recovered when you visited us, but that the additional anxieties were wearisome. I was about to start for the intended visit when I learned that you desired to accept the invitation which I had already given ~~for~~ to visit us. But you did not come for another week or more, We enjoyed the little visiting and religious exercises that the dreadful hurry of that day allowed. You wonder that I did not speak about the matter. I did not know that it was of peculiar interest to you and the fulness of that day when you think of it will be ample excuse if any other be needed. You met and I was going. Some of the party preceding yours will remember that when they invited me to go to Hung Tung to your meeting I replied that my *first duty* was to visit the Hsiao Yi Christians. Before the Monday came the great flood began. It was hardly possible to travel when Mr Clapp and I hastened to Fenchowfu house renting Before that was accomplished we returned home to bid farewell to Mr Tenney and family I was to return at once to Hsiao Yi and afterward to go again to Fenchowfu— Rain hindered both Mr and I. When it was possible to move he went and the same morning I sent out for a cart. It was not hired before I learned that Mr Clapp's indisposition was more alarming. He had a run of fever and I was necessarily detained to assist in watching with him. Dr Edwards had not returned to Tai yuan fu when Mr Cassels came in and brought the intelligence of the baptisms at Tao Hsiang. At their request I went to T'ai yuan fu to see Mr Stevenson. Both brethren believed that a word with him would end the matter It was asserted that you could not have ordered these baptisms had you known the facts.

2nd These people are 2½ days from your nearest station They are only 60 li from my house. Mr Key justly says he can not care for them efficiently at ~~and~~ his distance and that he has work enough nearer home.

3d Your kind intentions about occupying Fenchow fu for a year and giving up the work to my Mission any time within the year seems to indicate a right feeling about Missionary comity which seems to all the members of my Mission as equivalent to a promise to withdraw from Hsiao Yi when you came to know all the facts of the case.

4th Too much has been said about "Mr Stimsons disappointment" It should be remembered that my work is part of the work of my Mission, and letters

Sheet 5

now before me from both my fellow workers make it evident that is equally the disappointment of the Mission. We have been talking, planning and praying

NOTES-
This letter is dated Jan 10 but it was several days before I could complete it.

From Mr Thompson. Jan. 13, 1887. "Dr Taylor's letter is not a surprise to me: He truly says he is acting out his policy I wonder he does not come to Taiku. Truly it is contemptible that in an age when all other good Christians are inclined to drop that sort of thing he seems determined to keep it up But let us still pray for the peace of Jerusalem."

From Mr Clapp Jan. 13, 1887. "I sympathize with you in the matter of those Hsiao I people and I think Dr. Taylor has shown himself very bigoted and sectarian – I have felt however all the time that this would be the outcome of it for truly members of their churches [~~only Mr Chiü" of Ta Ning-mens~~] visited them first and first did active work there and Dr Taylor is not the man who would give up any such prospect to others" etc – "If the case was mine now I should say nothing further to them but leave ~~that~~ part of the work and go elsewhere."

I do not know that any persons connected with the C.I.M. visited these Xns before Mr Cassels and Mr Beauchamp said they would ask me to take them on – except Mr Chiü and ~~a~~ man whom he afterwards sent to them with a pkg. of N.T. the latter a Ping Yang fu man –

OVER.

over it for too long a time - We hastened to Fen chow for this year with special reference to it. It is also the disappointment of the American Board. From the first rumor I have kept the Secretaries informed and the interesting matter would doubtless have been published long ago except that I particularly requested delay until I could personally visit and examine the matter When I sent that account I was also obliged to report the visit of Mr Stevenson as a distressing complication I now have enquirers in the same village What am I to do?

See Notes below

Notes continued - This letter to Mr Taylor I read to Mr. Clapp here before I wrote the P.S. to it - on June 21st and he approved of it - [See my letter to you Feb. 5. 1887.] - Only day before yesterday [i.e. Nov 24] Mr. Clapp said to me the only way to do was to ignore the C.I.M. and he would not if in my place give up touring in my old field - now to be occupied by them -

Notes - See my letters to you as follows

March 26 1886 p. 2. ff. — July 5 1886 p 1. — July 19 1886 p. 2. and P.S dated 30th -
Aug 24 1886 p. 3. Sept 11. 1886 p 3 latter half Oct 21 1886 Nov 24 1886
Feb 5 1887 p 3 ff Feb 22 1887 p. 1 ff Mar 18 1887 Apr 13 p. 1.
July 6 1887.

Sheet 6

Lastly. Our two stations have the promise from home of the earliest possible reinforcements. We are even now equal to the care of all the converts in our field and of more besides. I have a native helper from Chihli and hope soon to exchange him for a better one.

The American Board has always sought to make the highest expression of Christian comity in reference to the work of other Evangelical Societies. This is equally proved by the history of its Missions in China as well as those of other countries — Dec 26 1882 my own Mission adopted the following Resolutions :—

"1. This Mission proposes to observe strictly all reasonable laws of Xn comity in its relation with other Societies

2. The first work of this Mission shall be a thorough occupation of the T'ai yuan plain.

3 When the work of this Mission is to be pushed beyond the T'ai yuan plain consultation shall be had with the Missio Societies at that time working in our neighborhood and a field shall be chosen which shall not encroach upon the organized work of any Society."*

At the very recent meeting of the American Board Sec. Clark in a paper on Missionary Comity said "We have selected regions not occupied by any other Societies. If the wisdom shown in selecting certain localities has led the agents of other Societies to follow us and in some instances to anticipate our plans it is no fault of ours .... But while we expect no consideration from Roman Catholics and have had our trials with Ritualists in the Sandwich Islands and in India and recently with a few Baptists in Turkey# we are confident that our rights will be respected by other Societies if we properly occupy the field we have marked out for our efforts."

If it be your confident judgment that we have not properly occupied our field you can of course take it up. But it seems to me that the fields not occupied by other effort offer you great expansive room for all your present work and for new endeavors for years to come without infringing — if the word is not too harsh — upon the field of a Society which you have mentioned with words of esteem as Evangelical etc — Our field is small and we would be glad to expand as soon as possible but this experience is one of contraction.

Now my dear brother I hope this matter will seem differently than before and that your next act will cement the friendships between the two Missions and deepen in us the great regard we have had for you even before meeting you. And will not such observance of comity as we invite you to and the avoidance of rivalry and the clash of divergent views on some minor questions be more to the glory of our common Lord and the bringing in of his kingdom than any other?

Trusting ~~that the~~ accomplishment of a useful service will

---

Not of the Am Baptist Union however. — M.L.S.

justify the extraordinary length of my letter I am yours in the service of our Lord

With kind regards to Mrs Taylor.

[Signed] Martin L Stimson—

P.S. Since writing the ~~above~~ enclosed letter which I have not time to rewrite I have had conversations with Mr Stimson. A misapprehension which he had concerning the invitations to Ta Ning and their relation to the Hsiao Yi affair may possibly be yours also If so the portion of your letter which seemed very strange to me, and to Bro. Clapp also, may be explained— It seems desirable that I write even more distinctly than in the first page of my letter.

No one ever asked me to go to Hsiao Yi to baptize any one— They were claimed as belonging to our field and as the result of our previous efforts. from the first— Afterward I heard how Ch'ü H.S— had crossed their path and been blessed to them. From his having been the first to meet them and in view of representations about your methods in circumstances not altogether dissimilar from persons ~~at~~ disaffected toward the work of your Mission I casually inquired from several of your missionaries what their judgment about the matter was Their replies were very reassuring. Afterwards in a similar manner to the Missionaries whom I supposed were in f[illegible] charge of the work at Ta Ning with the result as Mr Cassels said [illegible] Mr Stevenson at T'ai yuan fu, of a definite understanding that they made no claim— This too was done with the approval of Ch'ü hsien sheng as Mr Cassels also said. Afterward at my request Mr Chii furnished me definite particulars. Otherwise I have no evidence with me that any letter ever passed on the subject. I heard in Dec 1885 that a man of some wealth had been converted by tracts bought at the fair and that he had about 20 persons gathered to hear the truth. I find from my diary that it was in January 1886 that I sent a Christian to look them up. In March I received the paper from Chi'i and the same month reported the matter to my Mission Board in Boston. The invitations from Ta Ning came in April — one is dated April 16, 1886 v. Note

It has been suggested by three C.I.M. missionaries that I ought to care for these baptized ones. They are not and it seems difficult ~~that~~ they should be adequately cared for by others. I have already given them some help. But aside from these whom you have had baptized my Mission sees no reason why it should relinquish any part of its small field or the results which may continue to come from the work we have done in it. Another member of your Mission writes and that not in reply to any claims of mine "Nov 9" "I am extremely sorry about the matter — nothing would give me greater joy

Note — At the time of writing this letter I could find only one of Mr Cassels letters. We moved from Taiku at Christmas time. Some weeks after this letter went while unpacking a box of goods I found the other which is (as given in a previous note) dated in March. Probably the list in Chinese sent by Mr. Chii was enclosed with it though the letter does not mention it or with the note of March 19. I wrote you March 26 about the list —

than to hear of results of the long and patient sowing and plodding work which you have been putting in. As it is it does seem a pity that (whether you were under God the author of the work or no) you should not have the shepherding of them for they are not at all easy of access from Sih chow" [Hsi Chow] [From Stanley P Smith — M.L.S.]

Yours in a common faith

Martin L. Stimson —

Reply to above from Rev J. W. Stevenson.

China Inland Mission

Chefoo Sept 10 1887

My Dear Mr. Stimson

Mr Taylor has forwarded me a copy of your letter dated Jan'y 10th — which only reached him in London on May 19th. He has requested me to reply to it — as he finds with his many engagements, involving much travelling that he is unable to write for himself —

I have carefully read and thought over all the points you are kind enough to refer to in your long letter now before me and I cannot see that it throws any fresh light on the subject. The circumstances are exactly the same as they were when Mr. Taylor wrote his last letter to you — It is our earnest wish to work in harmony with all Missionaries in China and I trust nothing will be done by us to give *any* just cause to yourself or your brethren to complain of in the prosecution of the work God has put into our hands in Shansi.

I am sure there is *abundant scope* in the *Tai-yuan-fu plain* for all the forces the A.B.C.F.M. and the C.I.M. *combined* can put there for *many years to come*. And I see no reason why we may not work *together harmoniously* and by God's blessing reap a rich harvest there.

We cannot see our way to advise or encourage Pastor Chü to hand over to the A.B.C.F.M. the converts God has used him to gather at Tao Hsiang; and after much anxious thought and prayer we have *officially* communicated this decision to him. Under these circumstances it is needless for us to enter into any lengthy correspondence on this subject — but may consider it now *finally closed*.

The work near Hsiao Yi we regard as a Macedonian cry to us and in compliance therewith we intend (D.V.) to send this autumn two ladies — Miss Seed and Miss Whitchurch — to live in Hsiao Yi city and also to foster and

Sheet 7.

extend the work already begun among the women on the hills.

It may not be out of place here to say, that it is also our intention to locate a missionary – probably Mr. Sturman in Fenchowfu, as soon as circumstances will allow. We find it necessary for our work and its development in the west.

As I have already intimated it will be our earnest endeavor to work in harmony with you and your brethren and it will be a pleasure if we are able to do any service for you personally or for your brethren – as we are sure you will do for us.

We are all labouring for the glory of God and the salvation of souls and therefore our interests and aims are one

I will pray that we may stand shoulder to shoulder in the fight and present a solid and united resistance to the hosts of darkness in Shansi. With earnest prayers and best wishes for success and blessing upon all your efforts for the Master

I remain my dear Mr Stimson
Yours faithfully
[Signed] John W. Stevenson

Rev. Martin L. Stimson, 5

Fen-chow-fu, Nov. 10, 1887,

Rec'd Mar. 8, /88.

Fēn chow fu Dec 30 1887.

Rev. Judson Smith, D.D.
Sec'y Am Board, Boston U.S.A.

My dear Dr Smith—

Your letters of Sept-23 and Oct-12 came to hand together and I have read them with interest and profit— The cablegram was duly received and the Mission has purchased a very good property in a dry and healthful situation but quite removed from the business streets of this city— The place will need considerable remodelling to adapt it to the requirements of the Mission but is large enough in my own judgment for two families and a hospital— The first expenditure is nearly $1500— Adjoining the house in the rear is a garden lot of about 6 acres. which some of the Mission think should also be purchased making sufficient premises in one compound for all the future needs of the station— I would be of that mind only that I exceedingly dread the task of supervising any building operations— a great hindrance and torment of worry. I would therefore prefer to buy another house if others agree—

In managing this matter I did the best I knew how, and the deed is drawn up in my name in behalf of the Am. Board. (代美部會). I secured the old red deed and the new deed has passed the public office and been stamped etc with the official seals - I suppose the title is as secure as possible - The house is to be vacated in about a month and a half. The rent of the premises where I now live will expire next autumn. [Oct] After it was known that the Clapps would not remain here I was told to complete the purchase. There is at present some doubt as to who will occupy it. We have been alone in our work here except the months of July and November when the Clapps were with us as guests.

The two unmarried ladies who are to represent the C.I.M. in Hsiao Yi spent a night with us about 10 days ago on their way thither. They are to be assisted by native Christians from the south.

Another missionary of the C.I.M. spent last Tuesday with us. He said he believes it is Dr Taylor's intention to put a station in every city between Tai yuan fu and Ping Yang fu. and added that if our Mission is to open other cities we had better be pretty quick about it. I replied that their Mission has known our intentions for five years past and that we would not run a race with anybody but should quietly proceed to carry out our plans as fast as possible.

I know not how to proceed in these relations with brethren of another Society and creed whose officials I believe to be very wrong in thus ignoring our work and field. but many of whom are personal friends whom we love and whose labors we admire. I can only pray for guidance and hope to do nothing to the prejudice of my own good name. or that of my Mission.

The recent illness of my family emphasises the immediate need of a physician. The children are all quite recovered. and I am able again to preach on the street though Dr Osborne said I would need to be very careful or I might ruin my throat in that way. But these two months before

Chinese new years are most favorable to street-work in the city +

There are reasons why I shall write very little hereafter for a time at least about the work I am trying to do -

One thing I feel I may ask you and that you will not hide from me the truth - I have been told that you have intimated that if Mr Stimson has any more difficulties or quarrels with members of his Mission he will be withdrawn - Is it true?

With some reluctance but hoping the future will vindicate the wisdom of it I have signed a request for the return of Mr Atwood. Certainly he ought never to have gone at all -

We have had very pleasant visits from Mr Price, Dr Osborne, and Mr Thompson since the Clapps returned to Taiku - Mr Price has thought of coming here which would be a very great blessing for us. but some feel that for him to come will put a retard on the Taiku work. I am sincerely yours M.A. Stimson

Private and confidential —

P.S. After thinking of the matter I feel it will not be at all wrong for me to send you the following copy—

"Taiku Dec 24 1887. Dear brother Stimson" ....

'Mrs Price is getting better but she will have to be careful for some time yet. At least that is my opinion. It is certain to my mind that she ought not to think of moving to Fenchowfu this winter even if the people should leave that house. Besides I feel more and more that it would be a great mistake for Mr Price to leave Taiku. There were 16 in last Sabbath which shows that there is an interest which should not be allowed to die. It seems to me that a better solution of the situation is for you and me to work together. I felt this when at Fenchowfu but thought it was no use to speak of it then as the thing had already been settled. But I am sure now that that will be the wisest thing to do. We have differed in the past on some matters of discussion but that is all gone by and there is nothing to prevent our working in peace and harmony in the future. It remains for you to say whether you think so too or not. If any one hath any objection let him now speak or else hereafter forever hold his peace. If this arrangement is satisfactory I can come down at once and open a refuge or do any other work that may be deemed advisable. Perhaps you and Mrs S. would be willing to board me until I can make some arrangement for boarding myself." [etc]

...... "Faithfully yours J B Thompson"

F.C.F. Dec 29 1887. My dear Bro Thompson: Knowing, and feeling ourselves the objections made to Bro Price and family coming here we did not permit ourselves to be over confident of so delightful an arrangement until we saw the Resolution signed by all the Mission Then we thought it was settled and were very happy- Mr Prices remarks the other day gave rise to great disappointment in us. Not only does the work need the best speaker of the language and an energetic leader (which I am conscious I am not and cannot be) but the work among the women needs far more attention than Mrs Stimson can give it: and knowing how willing and efficient Mrs Price is in that work to the full measure of her strength Mrs Stimson was especially happy in the expectation of a coworker there- But we cannot deny the justice of your own arguments when here and the truth of what Mr Price said to us of the great hindrance that will be put upon the work in Taiku- That you are willing to come and write so very pleasantly of the purpose is especially delightful to us- That you are willing to open a refuge gives me very great pleasure as I had promised so many that Mr Clapp would open one so soon as a house could be secured for it- Objections to your coming we have none. Conditions we feel like imposing only these- that the partnership be mutual in every respect and profits shared ~~alike the~~ half and half and not to be dissolved except by mutual consent. And Mrs S. adds that you marry the first earnest Xn worker who is free and wins your hope for happiness. This I am sure you will think is fair to her. You know how much I wish to secure a native evangelist to help me in my work. My efforts have failed so far and I do not know of anything more I can do. Often I feel discouraged and handicapped for the lack of one. The probability seems to be that I shall not have one. Yet my views are stronger on the subject and the more the work develops the more intense has been my desire. If you come I shall make no further initiative toward getting one so long as we remain together but do not care to promise *not* to accept one if offered to me.

You can not doubt the sincerity of our personal regard for you and we are glad to believe that you hold us in the same excellent esteem. In view of recent occurrences the kind offers coming from Mr Price and you have greatly cheered us. I wish to be a yokefellow with whoever shares the responsibility of this station. We shall be glad to share the privileges of our house and table with you until you can make better arrangements. As ever" etc

M L Stimson

Rev. M. L. Stimson,
Fen-chow-fu, Dec. 30, 1887,
Rec'd Mar. 19, /88.

Fen Chow fu Jan 23 1888

Rev. Judson Smith D.D.
Sec'y of the Am Board.
Dear Dr Smith

In a letter from a member of the China Inland Mission formerly in this province and thoroughly acquainted with affairs here I have the following in which I fancy you will be interested.

"Oct 30. '87 My dear Mr Stimson: I have just received news indirectly of work, or intended work in Shansi. I could hardly believe my eyes seeing such things written, knowing as I do how matters stand. I have only time for a line, & it is to assure you of my deep sympathy for you. May God give you all the needed grace under these most trying circumstances. If circumstances stand as they did when I was last with you & the intended advances of the C.I.M. are carried out as I have had news all I can say is I am amazed & may God give you grace not to let it be a root of bitterness whereby many might be defiled."

The writer as a University graduate — a man

man who has appeared to be in thorough sympathy with his Mission and a great admirer of Mr Taylor—

This is another indication that you and the Board will be unhappy if the work here is not pushed forward with instant vigor— We must occupy the field at once or suffer shame— The twenty men asked for will not be enough to do what ought to have been already accomplished.

From what I have heard I presume you already know that there is great disappointment that anyone who had expressed a desire to work here should be* diverted to any other field— I was astonished at what you wrote to Bro Price that evidently the time is not yet ripe for young ladies in this Mission. For four or five years the Mission has urged the sending of young ladies. I supposed the Mission was a unit for the request for ladies to work among the women— Ever so many homes both at Taiku and here are open and waiting for their blessed ministrations - The harvest truly ripe but still laborers denied - Oh, the Board and Oberlin must wake to the opportunity and feel responsibility for the present crisis here. We ought either to do the work or else feel no complaint at the C.I.M. taking up our field -

Mr. Sturman one of their most excellent and sensible young men who was expected to come to Fu chow fu to open their work here recently died at Chi fu - His young lady love is at Tai yuan fu - only 20 yrs of age.

Who will be sent here now I feel very solicitous about - Truly hope he will not be a crank -

With great anxiety that if this field is to be kept by the Board they do something toward keeping it.

I am yours in the work

With sincere regards

Martin L. Stimson

Fenchow-fu, Jan. 23-1888
Rec'd April 21
Ans'd " " 23 "

New Laborers
wanted

Fen Chow fu Feb 25 1888

Rev Judson Smith DD. Sec'y

My dear Dr. Smith

Recently I went to Hung tung Hsien and back with Dr. Osborne to see a fever patient. Others will tell you of his visits to Tai yuan fu for which he richly deserves the testimonial of the missionaries residing there. The ride to Hung-tung I greatly enjoyed although we were pressed for time and it could in no sense be called a pleasure-ride. It gave me the best opportunity I have had of judging independently of the new Dr O. as I had already done of the Dr O. of former years — I am glad to say that I do feel that Dr. Osborne has in many ways changed and that he looks upon the work and is taking hold of it in a manner very agreeable to all his brethren —

~~Last~~ This week Bro. Thompson and I had occasion to go to Taiku to ~~bring~~ down a thousand taels of silver. We so arranged that we had one day there. Both Dr and Mrs Osborne were very cordial and both seem very well and happy — Mrs Price I was surprised to find looking far better than I expected and seemed every way her own self unless it be that she seemed even more sunshiny than ever. Her buoyant hope amid the discouragements of ill health and enforced neglect of a work to which all can see her heart is devoted is very helpful to others.

I was quite gratified with the success Bro Price had in obtaining a residence and preaching hall on a main street. The house purchased is I think quite desirable and with intended alterations I have no doubt will always prove such in the work of that Station. The price was not exorbitant I am sure.

For one I was astounded at what you wrote Mr Price about not sending Miss Wells here that the counsels of the Mission are divided. For several years we have been constantly urging the coming of young ladies to do gospel work. At the last Annual Meeting a resolution was unanimously passed on the subject. I had understood that some wise(?) persons in the N.C. Mission were opposed to our Mission receiving any single ladies but one cannot but be painfully surprised if any one here holds such opinions. Work among women in the homes open to us languishes. Mothers of families of young children very obviously cannot do much in that line where so much might be hopefully attempted. Such work will more rapidly than any other develop a heathful school-work

With Mrs Stimson & my own regards to Mrs Smith Respectfully Yours
Martin S. Stimson

Bro. Thompson is very well as also of my family are—

Confidential

P.S. Intimations of things unkindly said of me, and, as I truly believe, unjustly, in the Lower Mission I have all along credited to Mr Atwood. At least I could think of no more probable source - But Dr Osborne told me the other day that Mr. Atwood denies entirely having circulated any reports about me - I was intensely interested the other day to hear Mr Thompson say that one of the last things Mr Atwood said to him was that they ought "to take care that Mr Stimson does not suffer 'injustice'" with regard to my course in the discussions we have had. I am exceedingly glad to hear all this though it remains certain that there is some one who wags a double tongue -

I have deeply sympathized with the sorrows which have come upon Mr Atwood and wife in the death and illness among their little ones - and have felt it a privilege to pray for them. But I certainly from first to last had not conceived it possible that he either felt or had been controlled by any such ~~th~~ sentiment as that quoted by Bro. Thompson. One can hope that as the years go on all these annoyances to which perhaps all of us have been subjected ~~to~~, will be laid like miserable ghosts. At any rate these few words from Dr. Osborne & Mr Thompson have done me good, and I really hope I have too unjustly laid much in my own mind to Mr Atwood's account, that belongs to some other. Evidently from some letters to others Mr A. is very willing now to admit that he acted hastily and unwisely in leaving the Mission as he did. and if he wishes he ought to have the privilege of putting himself again where he ought to have been all the time. M.C.S

M. C. Stimson. 5
Fen Chow Fu, Feb. 25, '88.
Rec'd May 5.
Ans'd
C

Fen chow fu Shanse Missio
March 11th 1888 — 248

Rev. Judson Smith D.D.
Secy —
My dear Dr Smith

Your letter of Dec 22 1887 came t
hand yesterday noon — There seems to be some misapprehension about the $175 — It was to be sent to me through Mr Ward and is not supposed to be any concern of any body else. Imagine my surprise to receive the note of Appropriatio
The money however was designed and is to be expended by me for the benefit or rather the enlargement of the plant of our Mission Press —
The Mission Press was located here under my care there being so far as I can judge no o
else here who has any very practical knowle
of the art — As for myself had I early enough known I might hope to become a Missio
Printer without a theological education and mi
isterial ordination I had never fallen under the instruction of your esteemed self and colleagues at Oberlin — Were it possible I would be glad now to put ~~my principal~~ the most of m
time and energy to that art — But alas th
are so few to preach and teach —

Fen Chow fu, Mar. 11, 1888.
Rec'd May 5.

We are hoping soon to get possession of the house already purchased here. We have our eyes on another place for my own residence and a domestic chapel quite in a central position and not too far from the former place. But feeling deeply disappointed that this letter from you does not announce the coming physician we do not know what to do. Mr Thompson has kept up good faith that this time the good news wd come. We both believe it our privilege to go on and purchase the premises the Mission being agreed thereto and have faith that Providence will fill them with the needed workers. Oh how great the need is. It is also a downright shame that we have no lady evangelists. Mrs S. not knowing what I have written says tell Dr Smith that I must have help, and quick! She has had over 160 callers in 15 days exclusive of those who came to worship on Sundays. To follow up a tithe of these opportunities is impossible for a mother of three young children. Ever so many homes are open to hear the gospel story if only some one could carry it in. Today we had the largest audience at worship since I came to Fenchowfu. Interest is increasing. Pray for us. Mrs S. sends her love to Mrs Smith. Very truly Yours M L Stimson

I do not know what to do with my family this summer. The physician can be reached for days at a time. To go away to Taiyuan fu or Taiku is ~~an~~ a nuisance and a hindrance to the work. There is only a bare possibility that I may succeed in getting an outing for them in some hill village.

Hsu chou-fu April 5 1888

Rev Judson Smith DD
Sec'y A.B.C.F.M.
My dear Dr Smith:

Last Sunday Bro Price was here by invitation and assisted in our Chinese services - There was an attendance of about 40 outsiders and Mr Thompson and I baptized four persons three males and one female - and admitted them to the rites and privileges of the Chn church -

"Today another family burned their wooden and paper gods and asked for baptism - one an aged woman, (mother to one of those baptized last Sunday,) and a younger son - a nice appearing man whose wife is dead. He has two young ~~children~~ - sons nine and seven years - The wife of the older brother whom we baptized also requests admission, but we do not deem her case so hopeful as that her husbands" Tsui heng t'ai whom Mr Ament baptized in Peking is asking for a letter from that church to this church -

Your letter of the 10th January came last Sat. eve. Mr. Price also permitted me to read a letter to him of a few days later date.

I wonder much if our American young ladies are of a material so greatly refined that they cannot be trusted to missionary work in Shanse. English ladies have been working here for years past with enthusiasm and success. Not only at Tae yuan fu but now there are two single ladies at Hwochow (with no foreigner within 20 miles) preaching daily to mixed audiences near their street door - touring to villages etc. etc. I had the pleasure of meeting them for a few minutes and was much impressed with the faith, energy and zeal.

At Hsiao Yi 10 miles from us are two more who perhaps work more quietly but are reported to be doing a good work.

Are not American christians as devoted to the Master as English christians are? I hope and pray the Mission may realize its desires for reenforcements both families and single. The C.I.M. seem to be holding off for a few days to see whether the Board is really going to occupy this plain. Now is the time to reenforce. With regards Martin L Stimson

Fen-chow-fu, April 5 - 1888
Rec'd June 11 - '88

Fen Chow fu Shansi June 14, 1888.

Rev. Judson Smith D.D. Secy. Am Board.

My dear Sir

Mission meeting was deferred one week, and I was thereby enabled to attend it. I spent a part of the time at Li Man with Bro. Price and was greatly gratified with the earnestness and hope with which he has begun his summer there. I preached for him Sunday noon to about 25 men and boys who gave fairly good attention. What I saw of his evangelistic effort makes me much more regretful that he desires to give any portion of his time to educating children of heathen parents. It was with sincere regret that I felt bound to oppose with argument and vote a pet scheme of his which I feel is wasteful of time and money.

The meetings for business were held in Taiku no ladies present and were discouraging at their best. It seems now as if nothing more can be revealed to humble our Mission and as if its disgrace must now be complete. I believe we did that which is absolutely necessary to the success of our work and the maintenance of our character and as our decision after long discussion was unanimous I doubt not the P.C. will heartily concur. It seems like cutting off our right hand to have to ask our Doctor to leave us. I suppose Taiku will detain the first doctor that comes and poor Fen chow fu must suffer hope to be again deferred — too bad —

I asked the Mission to join with me in a request to the

Pru. Com- that I be permitted to return to U.S. in 1890 in time to attend the Shanghai Missionary Conference- The request was received with an awkward silence but was at length moved by Mr Clapp and voted without discussion- In asking you to place the request before the Com- it is proper for me to remark- 1. I have had a strong and I presume very natural desire to attend the Conference from the time it was first discussed- 2. Under ordinary circumstances I may expect to return in 1891. 3. My father is 76 this year- I wish D.V. to see him and mother again in this world. 4 I count none or all of these things of great moment beside the success of the work of the Board here and acknowledge to myself that the Mission may not be so reinforced that it will be proper for me to go even in '91 though if not I feel somebody will be mightily to blame- If the Com can consistently vote the permission asked for I shall be exceedingly obliged and perhaps to do so will make their other duty of reinforcing the Mission clearer-

We need a chapel here this fall- and will need another smaller one so soon as a physician comes- Remember that the houses here are not like the Taiku houses- They had two chapels and have purchased another- When I move out of the house where I now live Fen Chow fu station has on its premises no room large enough for chapel.

Hope you had an inspiration from the London meeting and that we shall get some of it from time to time

Affectionately Yours Martin L Stimson

Fen Chow Fu, June 14, '88.
Rec'd Aug. 21.

Fen chow fu Shansi
Dec 17 1888

Rev Judson Smith D.D.
Sec'y of Am Board Boston U.S.A.
My Dear Sir

Your brief letter of date 13th Sept. is at hand. I judge that you think it likely the request will be granted. Of course as I distinctly wrote I shall not venture to leave even then without the hearty concurrence of the Mission. It looks darker ahead than ever. Sometimes it seems as if the P.C. were quietly waiting to see this Mission die a natural death from premature failure of all its powers.

When I came out a Sec'y in a letter to one of the N.C.M. apologized for my general weakness but promised "abler men next year." The abler men are now all gone, and I suppose Bro. Price is the only one here to whom the Board can look with hope. But it happens that even Bro. Price with his whole souled devotion, energy and ability cannot do every thing at once. So it happens that to me at least those otherwise good people in China and _America_ who are looking at the Shansi Mission and _exceedingly_ inquiring What do they amount to? Where is their work? seem mean and unreasonable.

Fen Chow fu June 14, '88
Rec'd Aug 21

Work cant be done without missionaries to do it. Mr Clapp is generally far from strong and able- Mr Thompson never had very much physical basis to work on. Who then is expected to do the work?

On the other hand the outlook in our two cities never was so bright as now- However from lack of forces, or forceful men the work that presses upon us cannot all be done-

And now I hear that the Clapps think of going home next year and my poor colleague has come back burdened with a tremendous and discouraging disappointment- For myself I feel as if I must be regarded by the people here as a liar. Year after year the promised doctor does not come- Many people come for medical aid and go away disappointed- Oh the doctor has n't come, I feel so badly I hardly know what to do

For months Thompson & I have promised an opium refuge but now he feels unwilling to attempt it without a physician to advise with. For a year we have kept the C.I.M out of this city on the strength of this intention.

Well the summer is ended and we are not saved – I helped Thompson get his house ready for a bride and have worked until now getting my own done – Have a nice room for chapel much larger than before and am now holding forth the word of Life there daily. We have audiences numbering up to 50 a day. The chapel is to be open all the afternoon and perhaps evening six days a week Saturdays it will be closed – I have no help except my Xn servant who is nothing more than an ignorant clerk, but I believe he will become mighty in the Scriptures – He can tell the Gospel story and that is the main thing – and I think he lives up to it remarkably well for a Chinaman – Propose to have hot water for drinking, a fire and seats for the many and make it attractive for villagers and city people As usual my fine parlor organ does its excellent service there,

Forenoons I am doing a 1001 things about house, tinkering with the printing press, doing necessary errands, accounts, receiving calls until one wishes night and sleep could be abolished. But I cannot hold out forever without rest. Shall not wonder if I turn grey in one night from so many anxieties. And I suppose it must be much the same with Price only he is more buoyant and happy and hopeful by nature. But I know the future looks dark even to him.

Another thing — A back door must be opened into our field. Emigrants hitherward by the old route lose their enthusiasm for Shanse long before they see the mountains guarding our valley on the east. It is strange there is not more sympathy and less criticism where the sun rises.

How shall we ape the C.I.M. and have baptisms to report? Of our own knowledge in one city they give a garment to every one baptized. In another they give a garment worth 1000 cash to every one answering 20 questions from certain small books. In another they give dinner to all who come to worship. In another they give to all that ask. They baptized over 200 in one city as every number of the Miss'y Review says but it does not relate how rotten the work there is already. One of their missionaries at another point has written that their work there is "rotten"

But if desired we can do the same thing just as easily as they can

But you and I are tired so let us close

With true love

Ten-chow-fu, Dec. 17, 1888,

Rec'd Mar. 6, 1889

Fen Chow fu Shanse Jan 7/88

Rev. Judson Smith D.D.
Sec'y of the Am Board.
My Dear Sir:

The kind expression in your letter of Oct 17 relative to my desired return to America in ~~the~~ spring of 1890 gave me pleasure. I wish I were a hundred fold more worthy of all it might be interpreted to mean —

The work already in hand here and at T'aiku is encouraging. Everything else here and all the future seems discouraging — I have written you nothing but discouragement for a long time and I presume I shall save you pain if I close my letter here —

Finally I see no present probability of the Mission being in a state to permit my withdrawal in 1890 or at any other time without detriment to interests more or less precious — But I ought to withdraw for rest and recuperation as early as that as everyone here knows — Very truly yours

Harnessed M. L. Stimson

Fen-chow-fu, Jan. 7, 1889,

Rec'd Mar. 26,

Fenchowfu, Shansi,
Feb. 11th 1889.

Rev. Judson Smith, D.D.,
Sec'y Am. Board.

My dear Dr. Smith,

Mr Price will have sent you copy of physicians advice and action of Mission as to my sudden return to United States.

D.V. I expect to leave my station on 28th instant and to proceed as rapidly as possible to San Francisco. The Mission has taken such action as greatly gratifies my sense of this approbation and I shall be glad to do anything and everything in my power to stir up an enthusiasm for our work. I will go at once to Oberlin if you think it desirable for any opportunity with young men and women this Spring. If you judge I can do nothing worth the while I wish to remain in California or the west for my health — until autumn.

I wish also as soon as possible to "stir up" all the authorities of the Board concerning the needs of this mission and field. Can I hear from you at San Francisco care of Mr Flint. I might write more but I suppose it is not necessary and I am hard pressed to get away.

With Xn love.
M. L. Stimson

F chow fu, Jan. 7, 1889,

All our Mission very glad for
the grace given [illegible] in the
Noyes case. I have had [illegible]
a mild pleurisy have [illegible] well
[illegible] Yours

Sec'y Smith

Fenchowfu, Feb. 11th 1889.
Rec'd Apr. 12.

solutions
ncerning
S. Stimson

At the Seventh Annual Meeting of the Shansi Mission the following business was transacted which should be valid if Dr Edwards of Tai Yüan fu, should decide that Mr Stimson ought to return at once to America. Dr Edwards having so decided the minutes are entered as a part of the business of this meeting.

Mr Price offered the following: Whereas Mr Stimson has been troubled for some years past with certain bilious attacks which have recently been alarmingly frequent and serious, both incapacitating him from work and threatening permanently to injure his health, and

Whereas, Mr and Mrs Stimson strongly feel, that to remain another year would be exceedingly perilous, and

Whereas, The Prudential Committee have granted them permission to return to America in the spring of 1890,

Resolved: 1. That we advise Mr Stimson to visit Dr Edwards of the China Inland Mission in Tai Yüan fu - the only regular physician in the province and one in whose medical skill we all have confidence - and consult with him concerning his health.

Resolved 2. That if Dr Edwards decides that it would be unsafe for Mr Stimson to remain another year in China and advises his early return, we counsel him to return home with his family as soon as he can make the necessary arrangements.

These resolutions were unanimously carried.

Mr Thompson moved that Mr Stimson be requested to retain his office as Mission Treasurer and that we proceed to elect some one to serve in his name until further action is necessary.

Carried.

Mr Price was elected to serve in this capacity and
Mr Thompson was elected Station treasurer at Fen Chou fu.

{Please preserve these to place with the regular minutes which will be sent in a short time but will not contain these resolutions & minutes. F.M.P. Secretary}

Dr Edwards' certificate. "This is to certify

"That, having known, Rev. Martin L. Stimson for nearly four years, and knowing that during this time he has suffered much from repeated attacks of biliousness, and that these attacks have gradually increased, in severity and frequency until during the last few months he has been nearly half his time incapacitated from work, I am of opinion that it would be greatly to his advantage, & to the ultimate advantage of the work, if he were to return home before another hot season in China commences, and have therefore advised his leaving this spring. I am further of the opinion, that on his return home he should at once place himself under medical treatment and should take several months' complete rest, before undertaking any duties such as deputation work.

E H Edwards,
M.B. C.M. Ed[illegible]:

China Inland Mission
Tai Yüan fu Shansi North China.
February 4th 1889.

Vote & Physician &c on Mr. Stimson's case. Feb. 1889.

Rec'd Apr. 12. 1889.

254

Form No. 2.

Trans-Atlantic Cablegram.

THE COMMERCIAL CABLE COMPANY
ATLANTIC OCEAN
MACKAY-BENNETT CABLES

OFFICES:
NEW YORK, 21 Wall Street.
" Stock Exchange.
" "Herald" Building.
" 9 Beaver Street.
" 442 Broome Street.
" Hoffman House.
BOSTON, 4 Arch Street.
" 103 State Street.
HARTFORD, 3 Central Row.

No. Message, 59

THE COMMERCIAL CABLE CO.
No. 4 ARCH ST
CONNECTED BY TELEPHONE

No. of Words, 7

Date, 26 Feb

The following CABLEGRAM received, **"Via Commercial Cables,"** *at* 1"56 P. *M.*
ubject to the terms and conditions printed on the back hereof, which are ratified and agreed to.

From Tientsin *To* Ferustalk

Boston.

Cancel fenchofu Supply
Orders —
Stimson

No Inquiry respecting this Message can be attended to without the production of this paper. Repetitions of doubtful words hould be obtained through the Company's offices, and not by *direct* application to the sender.

THE COMMERCIAL CABLE COMPANY.

*The two **SHORTEST** and **MOST DIRECT** routes between America and Europe.*

EUROPEAN OFFICES:

LONDON,	**23 Royal Exchange, E. C.**	**PARIS,**	**26 Avenue de l'Opera.**
LIVERPOOL,	**F 3 Exchange Buildings.**	**HAVRE,**	**112 Boulevard de Strasbourg.**
GLASGOW,	**67 St. Vincent Street.**	**ANTWERP (Agency),**	**1 Rue Pruinen.**
BRISTOL,	**Carlton Chambers, Baldwin Street.**	**MARSEILLES (Agency),**	**27 Rue Sylvabelle.**

Telegrams can be forwarded "VIA COMMERCIAL CABLES" to Europe, Egypt, Turkey, India, China, Cochin China, Manilla, Japan, Australia, New Zealand, South America, Zanzibar, Mozambique, Arabia, Cape of Good Hope, the Canary Islands and Senegal.

TERMS AND CONDITIONS.

To guard against mistakes or delays every message should be REPEATED; that is, telegraphed back to the originating office for comparison. For such repeating an additional charge of one-quarter the regular rate will be made.

THE COMMERCIAL CABLE COMPANY will not incur or accept any liability whatsoever, either for the due transmission of messages, or for their safe delivery at their destinations; nor will they accept any liability arising from delay or stoppage by reason of any accident to the cables or instruments, or from errors in cypher or obscure messages, or caused by indistinct handwriting; nor will they consent to be liable, under any circumstances, for any sum whatever, as damages or otherwise, for loss resulting from errors, mistakes, delays, mis-delivery, non-delivery, or other causes, in respect of any non-repeated message, beyond the return of that portion of the charge which may accrue to this Company out of the amount received from the sender for this and other Companies by whose lines such message may pass to reach its destination; nor in case of a repeated message beyond 50 times the extra sum received by this Company from the sender for repeating such message over its own lines; this sum being stipulated as the total amount which shall be demanded from the Company for damages for any error, delay, mistake or non-delivery.

THE COMMERCIAL CABLE COMPANY is not to be liable in any case where the claim is not presented in writing within sixty days after the sending of the message.

THE COMMERCIAL CABLE COMPANY is hereby made the agent of the sender, without liability, to forward any message over the lines of any other Company to reach its destination. The Company may decline to forward any message, though it has been received for transmission, but in case of so doing shall refund to the sender the amount paid for its transmission.

The above terms and conditions shall also bind the parties to whom messages are addressed.

No other Company has an Ocean Cable terminating in New York City.

☞ To reduce the risk of errors or delays, please file any answer to this message at one of the Company's own offices, marked on the face of this blank.

[illegible], Feb. 20, 1889

Oberlin Ohio May 27 1889.

Rev. Judson Smith D.D.
Sec'y Am. Board, Boston.

Dear Sir;

In accordance with your desire I will write about our homeward journey.

We left Fen chow fu Feb 28th going in carts to Taiku. Bro. Thompson accompanied us to Chi-Tsun where we dined – 40 li. We left Taiku on Monday morning March 4. Mrs Price entertained us and seemed very greatly improved in health from what she was when we were in Taiku the previous year. Mrs. Clapp was very happy in her new school work. Mr Clapp was as well as usual but Mr Price was not very strong. Travel disagrees with him exceedingly and he had not recovered from his visit to Fen chow fu the month before. Our conveyance through the mountains was by mule litter. At the foot of the mountains we ~~entered~~ encountered deep mud which continued off and on 2/3ds the way to Pao.fu. March 9 we left Shansi and entered Chih-li in a snow storm making only 20 miles (60 li) distance. Sunday the 10th we spent in a wretched inn. Unlike the Shansi inns most of the inn rooms are cold and those that can we warmed use only briers for fuel. I was ill all day with one of my worst turns and so was my boy. Be-

THE COMMERCIAL CABLE COMPANY.

sides that we all suffered from the cold. I doubt if we were ever so uncomfortable in our lives before. The storm held up a little during the middle of the day but began again in the afternoon and continued into Monday. Monday we accomplished 13 miles. and Tuesday reached Hwailo Hsien. early in the day. Here an old acquaintance Mr. Broomhall of the C.I.M. gave us some assistance. A whitlow on the little finger of my left hand between the larger joints had robbed me of my sleep several nights. After consulting Mr B.s books I probed it with a common needle and obtained some relief during the night. We exchanged our litters here for carts to Pao-fu and arrived at Mr. Piersons on the 15th. I feel sorry for Mr. Pierson and think the criticisms I have heard of his work though not groundless yet greatly exaggerated. He was greatly cheered at the recent progress of his work. I met the other families there for the first time. They are very pleasantly located in a very open place. I saw also the new lot which they were purchasing. They will not lack for elbow-room and breathing space. We left by house boat on the 20th (Tuesday) and I think we arrived at Tientsin at night of the 22, We spent a pleasant week with Mr & Mrs Bostwick whom we had never seen before. ~~We~~ I changed my Chinese dress for English clothes there and we left by the Corean route on the 29th. Monday we were at Chefoo and I called upon Dr. Nevins and attended a union prayer meeting in the afternoon. We also lay a day at Chemulpho Corea and reached Nagasaki Saturday night April 6th. Changed steamers here and left Monday p.m. for Kobe. There I called upon Mr. Atkinson and changed steamer again for Yokohama. Dr. Gordon was also a passenger. To him and to Mr Atkinson I spoke my mind in reply to close inquiries concerning Miss Vetter, who was a passenger with us from Tientsin to Nakasaki. I hope Miss V. will soon turn up at home.

I had hurried to Yokohama because of reports that the San Francisco & Vancouver steamers were already full. I found the report true of the former, but fortunately secured passage on the Abyssinia and sailed on the 19th. I spent two days in visiting Tokyo and other sights. We boarded at the Sailors Mission. Our vessel was heavily laden and quite full with passengers. We had rough weather with head winds and happily arrived safely at Victoria just before a heavy storm began which did considerable damage up and down the coast. [illegible]

We arrived Friday p.m. 3d May at Vancouver. We left Sat- noon and spent Sunday at North Bend and hurrying on arrived at Suspension Bridge the next Saturday a.m. May 11. Our baggage had not arrived but came along in driblets until Sunday night. We arrived in Oberlin Monday at 6 p.m. Here I have been pleasantly greeted by members of the faculty and old friends in the town. On Wednesday I am invited to address the Theological Students.

My wife's sisters are in very feeble health and not able to entertain us. I have fortunately secured Mr Channon's furnished house 34 Forest St until Sept. 1st Then I wish to visit my parents at Norwich Vt. My transcontinent R.R. tickets are to Boston unlimited in time – the price from Asia to any city east of Mississippi river being the same. From Yokohama $230 Mex (to Missionaries $200.) My children all have the whooping cough. Mrs Stimson is well. Dr C.D. Noble is my physician and endorses the medical certificate which sent me home and agrees with Dr Edwards diagnosis – biliary gravel. He hopes to help me overcome the trouble and thinks I may become able to attempt another campaign. The other subject of your letter I will notice subsequently. Our ~~warm~~ kind regards to Mrs Smith and yourself. M. L. Stimson

Oberlin, May 27, '89.

Rec'd. May 29.

Oberlin, May 27, '89

Friday a.m. May 31/89

Rev J. Smith D.D.

Dear Dr Smith

Rec'd your letter last night. I addressed a number of theologues after the Appeal Wed. eve in a half hour meeting. In the after meeting one member of the Junior Class pledged himself to Shansi. Another is considering the matter. Mr. Rice has reconsidered and grand man that he is with his excellent wife will go with Dr Goldsbury. Mr Davis can as well go as not but is not married. Students and faculty speak well of him. I think he will be ready to go. He is a man of some peculiarities but they are not offensive. He is a persistent student and in many ways a very practical sort of man. From all I see of him and learn about him I believe in him more & more. I go now to look up the young ladies. Two to sail this autumn. Shall get them.

Had a good talk this a.m. with Sec'y Daniels. Let Oberlin support Shansi with all her strength and God will have glory. Natal and other fields will by the influence of it find more men more easily. The University idea can be sustained. I am sorry now that the appeal has gone elsewhere. I believe Hartford & Chicago are now out of session.

When did you receive the cablegram to hold goods for Fenchow fu. I am astonished that shipments were made to me so late as April 20. Thompson also wished his orders cancelled.

That Thompson will waste another year is news to me and I am glad of it. He ought not to shirk and must conquer his diffidence.

Yours in Christ

Written May 3rd

Rec'd June 3

Oberlin Ohio June 1st 1889.

Rev. Judson Smith D.D.
Sec'y. Am. Board.

My dear Sir.

My heart is glad this morning at the promise of help for Shansi. My presence here is not in vain and I thank God that I remained and visited this house week before last instead of going to my home as we packed up to do. The Appeal was read last Wednesday eve and was effective. The meeting was for 40 minutes but the after meeting prolonged the time to an hour and a half. Mr. Geo. Louis Williams of the Junior Class expressed his determination to go to Shansi. Mr. John Mason Turner also felt the call but was not so definite. Since then Mr. Price of the Senior Class announces his determination to go this autumn. Every one is enthusiastic over his decision. His age is not an absolute disqualification in view of his habits of persistent study and the degree of retention of what he has once attained. His spirit is beautiful. The Chinese will love him. For the world glory. Natal and other fields will by the influence of it find more men more easily. The University idea can be sustained. I am sorry now that the appeal has gone elsewhere. I believe Hartford & Chicago are now out of session.

When did you receive the cablegram to hold goods for Fenchow fu. I am astonished that shipments were made to me so late as April 20. Thompson also wished his orders cancelled.

That Thompson will work another year is news to me and I am glad of it. He ought not to shirk and must conquer his diffidence

Yours in Christ

[illegible] Stimson

[illegible] May

Rec'd June 3

Oberlin Ohio June 1st 1889.

Rev. Judson Smith D.D,
Sec'y Am. Board.
My dear Sir.

My heart is glad this morning at the promise of help for Shansi. My presence here is not in vain and I thank God that I remained and visited this house week before last instead of going to my home as we packed up to do. The Appeal was read last Wednesday eve and was effective. The meeting was for 40 minutes but the after meeting prolonged the time to an hour and a half. Mr. Geo. Louis Williams of the Junior Class expressed his determination to go to Shansi. Mr. John Mason Turner also felt the call but was not so definite. Since then Mr. Price of the Senior Class announces his determination to go this autumn. Every one is enthusiastic over his decision. His age is not an absolute disqualification in view of his habits of persistent study and the degree of retention of what he has once attained. His spirit is beautiful. The Chinese will love him. For the world dont you dare undo the work God has done For he had diffidently decided not to go. But his objections have been shattered and vanished like sparks in the air. He feels happy over the new decision.

Mr. Curtis of the Senior Class you know about. He is as ready to go to Shansi as to Japan. He says his friends there are likely to be removed by ill-health and he reallizes that he himself is likely to enjoy better health in Shansi than in Japan— He is young— also a man of winning ways.

Mr. Davis has been talked of for Natal. But he feels the immense need of Shansi and the force of remarks which will find expression before I close my letter. He is a thoroughly good man for Shansi— a man somewhat but inoffensively original in his ideas and ways but in action a man of practical good sense. The students recommend him. I have shown him the greatest difficulties of the language. He is not afraid and has no reason to be. He is faithful to his work and has an earnest desire to give his life to the foreign work. He might go this autumn except he (and Curtis) the same is not ready to marry — well *they* are ready but the subject now first commands their serious attention, Mr Davis is not a *ladies man* but I darsay he may get well fixed up and go in the Spring. Curtis may succeed sooner,

I am to address the Missionary Volunteers on Monday next.

// Now I just the other day received your excellent letter of March 1 and its contents are reassuring. But as the days have passed an old feeling has reasserted itself and I wish to answer a part of it with earnest feeling and hope I may carry conviction to your own mind.

Of the disappointment about recruits, it is you say simply because you have not had them to send.

Now the point which the Mission has felt sore about is this that Oberlin Missionaries have been sent elsewhere than to the Oberlin Band Mission. There was something wrong in the exclusive spirit in which the Band was first organized. They were *21 choice men*. But one vote was allowed to black-ball other men some of whom are doing effective work in other fields who were objected to in Judish feeling as not refined, sublimated, too romanish etc, etc, while only 4 of the choice 21 ever yet put foot on heathen soil.

But now instead of broader sympathies for men it is active sympathy for wider fields. Natal has been pushed here. Micronesia, Turkey, Japan, and for this reason Shansi has been robbed in her birth right.

You have not forgotten how this Mission began as a University Mission. The Board promised to keep the field open for a few years for Oberlin alone. Our recruits were to be Oberlin men. But recruits from Oberlin have been sent every where else under the sun. Shansi has languished until the Oberlin Band Mission is well nigh a bye-word.

Now it is certain that the Shansi Mission has from the facts known to you and me a moral claim upon Oberlin as a recruiting ground which no other Mission has.

2. From Sec'y Clarks promises here when the work was being organized, the Mission has a moral and reasonable retainer upon the

officers of the Board that not only men and women who might go to Shansi will not be deflected to other work but that other things being equal persons as well adapted to Shansi will be rather directed there than encouraged to other fields to which they feel attracted.

3. To drop the University idea is disgraceful to Oberlin. The Mission is known in Europe and referred to in speech and print as the O. B. Miss. It began with great enthusiasm. Its story inspired enthusiasm in other quarters here, and among pastors and parented a similar enthusiasm in England. This *can* be resuscitated. It ought to be.

4. To bring this to a success will again be a great assistance to the general cause.

The *esprit du corps* here will attract good men to Shansi who would not otherwise be secured to any field.

If this movement is not pressed to immediate success. Shansi must also appeal with the usual disappointments to the whole range of recruiting stations. If it is a success it will also stir up greater interest in other quarters and more men will offer for other fields.

Had these things been always borne in

mind Shansi might have been steadily recruited and the present urgency of crisis avoided. But the crisis is upon us and must be met. The Faculty must be converted to these views The Board must awake to its duty. You must encourage these men to Shansi. They are ripe for it. One word from you in the cases of Curtis and Davis will ensure their joyful enlistment for Shansi. You owe it to Shansi and to all other fields to feed and nourish this enthusiasm.

The young ladies asked for will D.V. be ready to sail this autumn if you help us push things.

You can well afford to let these people ship with themselves a small but necessary amt of freight. They will comfortably pass their first season and the experience will enable them more intelligently and economically use their outfit money — My house and my furniture are joyfully placed at the temporary convenience of any one —

God helping me I intend to desecrate some churches in this state — rob some pulpits Sidney Strong must hear the bugle-blast —

calling to the front— Pound of Wakeman is all assay and must be put into the Shansi pound until called for for a nobler service, and so on—

I have had a nice visit with Mr Gutterson; and I trust have been blessed to the conversion of Sec'y Daniels to the Oberlin-Shansi idea. I hope he and the rest of you will steadily grow in grace this way.

Prof Bosworth's tickets for Shansi should be ready for a year from next autumn. God has called him. Let no man hinder him.

God be praised I see the clouds lifting and in faith can see a strong circle of native churches in our Mission with the full complement of schools and they with us pressing westward to the regions beyond. Every man who is reasonably apt at language will find his every talent called upon—

My health is already perceptibly improved under Dr Noble's treatment and the diet to which he directed me— But the last three days I have had recurrence of old symptoms. But I hope to get clear of this ill-health, Money— salary— is a vexatious subject: My mind is absorbed in other things. We will talk about it when you come. I feel that just now I am earning my necessary expenses. Our expenses for clothing are necessarily large—

I shall look for you about commencement time. I wish to see Dr Goldsbury if he can find time to stop on his way westward. We will have a room at their disposal and be glad to entertain them in Bro Channon's house.

Mrs Stimson is well but tired. Children all have whooping cough.

With best regards to Mrs Smith
Ever yours sincerely
M. L. Stimson

June 7, 1887
Rec'd June 3

Oberlin O. 12th June 89

Dear Dr Smith

I enclose a letter I rec'd from Dr Osborne last night.

I wonder if it would be wise to put a Baptist in our field where all about us are Baptists.

I am going just now 8 a.m. in buggy with a promising young man of next years class to visit the parents of a delightful young lady who wishes to sail for Shansi in Aug next. Have begun a letter to you in reply to yours. but I am very busy.

There is talk of a Union Shansi Mass Meeting for next Sunday eve with Davis & Price taking part. If you will send Curtis to Shansi provided he will marry I wish you would write me so at once. Week from Sunday is Commencement with Ordination of our Missionaries in the evening. Prof ~~Frost~~ will probably preach the sermon.

The Faculty seem waked up to a pitch of enthusiasm to support the Shansi Mission as a University Mission just as the Board promised ~~they~~ might 8 9 yrs ago. I know of nothing more far reaching in its effects upon the Xn world and upon all Mission fields which Oberlin and the Board can do.

Who is the young lady going with Dr Goldsbury and where is she from? Was she connected with Oberlin as a student at any time?

I hope Miss Breckenridge will soon write you expressing her willingness to go to Shansi this autumn.

Yours very truly
M L Stimson

Oberlin, June 12, 1891
Rec'd June 14

Oberlin, June 24, 1889

Oberlin Ohio June 24, '89

Rev. Judson Smith D.D.

With regard to my expenses, I feel I presume as much annoyed as any missionary who has to ask for an allowance. I have never before kept house in this country. Clothing for myself & family has been a large item as we had simply nothing to start with and coming away so suddenly had to buy many things ready made which had we waited a year later would have been more cheaply anticipated. We are annoyed that parcels for us were sent to China after our cablegram reached here and I do not understand the reason since I find some persons were informed from the Mission Rooms ~~that~~ we were coming home.

Before arrival here I had expended over $200 for necessary outfit, for which I am now in debt to Mr Ward. and I cannot see how we can get along as we are now for much less than $75 a month running expenses. I suppose also that our children as much need ? to lay by their $300 for future education as if they were in China. We have had all we could do in Shansi to make ends meet where rent and travelling expenses were furnished by the Mission. I would like to see some friend in this country beside parents & to attend some of the great meetings which may occur. I am sure that with these statements the P. Committee can judge perhaps better than I what arrangements to make.

I need more money at once having to pay 1/2 my summer's rent this week and a bill for clothing while I have only 7 or 8 dollars in hand today, for ~~next~~ future ~~months~~ expenses.

With regard to my Mission I can scarcely bear to write you a word. What the Mission needs is support. Your remarks about persistence are under the circumstances the most unreasonable I ever read; and I suppose you know the whole value of the personnel of the Mission.

As to the University idea your remarks to me & especially in your letter to Prof Foster which he lately showed me are shocking-

If the Am Board did not by its executive officers distinctly promise that the Shansi field should be given to the Oberlin Band with the University-idea then the Oberlin Band never urged you in the parlor of your house to lead it to its field and I never went to China at all—

With regard to Miss Fisher estimable as she may be I protest that it is insult added to injury to send her, a Methodist, never connected with Oberlin, to Shansi when ladies of fine talent and fitness from Oberlin who wish to go to Shansi have been diverted to other fields-

I cannot understand your position in the whole matter-

The ordination exercises went off pleasantly last eve before a full house-

With sincere regards

M. L. Stimson

Filed June 26

Oberlin Ohio July 10 1889

Rev E. K. Alden D.D.

Dear Sir:

I regret to say that both the ladies of whom I wrote to you, — Misses Ingraham and Richards have failed me. The former holds good her purpose to go to Shansi and expects to offer herself in matrimonial combination with a young man who told me long ago of his intention Shansi-ward.

Miss Hewit has already applied for next year. I last night entrusted one of the sets of papers sent me from your office to Miss Bird who will graduate next year and wishes to ally herself to the Oberlin Mission. You and all of us rejoiced in the movement which resulted in the Oberlin China Band and the promises made by yourself and Sec'y Clark lead to the founding of the Mission — It has had many trials but I rejoice in the renewed enthusiasm among ~~its~~ Faculty and students which now gives promise of the full reinforcement of the Mission from Oberlin as at first intended! Certainly nothing can be done by the College here or by the Board, which gave the encouragement at first, more to their own glory and to the glory of God than to carry out that scheme to the fullest extent Providence may make possible.

With sincere regards
Yours very truly
M. L. Stimson

Rev. M. L. Stimson
Rec'd July 11 '89
Shansi Mission
2 Ingleside

date — Jan 10 or 12? 1881.

These letters together with (some orig. documents) other material, which I am preparing will prove the case as I stated it —

More than that we will be ready to argue the case on its merits today — The Prudential Committee I am sure can ill afford to deny the history even if they did not vote on the subject — If they did not officially act it was not the blame of any one in Oberlin — If they did not so act great blame rests somewhere and it will be evident that the Mission was beguiled into being —

Rev. M. L. Stimson
Oberlin July 12/89

Rev. Judson Smith D.D. Filed July 23
Sec'y A.B.C.F.M.

Dear Dr Smith:

I thank you for the appointment of Mr Price to Shansi.

I hope I may again thank you similarly for the change of designation of our Miss Hewit from N.C. Mission to Shansi. Of course you know she wants to go to Shansi & that her physician advised her to seek a high altitude. You know you backed the call of the Mission for four young women & you asked me to find two immediately. But every eligible person but one (Miss Richards whose parents have prevented her) had been

261

to fur other
Mission— You have it in your power to see that Miss Hewit, Miss Breckenridge & Miss Bird are all appointed to the Oberlin Mission to which they have a right to expect to be appointed— Supposing that they are fit to go to China — and the P.C. have passed on Miss Hewit— they are fit for Shansi and to send them to N.C. Mission will be a great injustice to Shansi—

With regard to opposition of N.C. Mission to Shansi I have a new proof— Two of their members have prejudiced Oberlin Professors in an unreasonable manner against the field of our Mission - That some of them ~~sneer and~~ ~~at~~ have unpleasantly criticised the work of our Mission I also know -

As to the Univ. Mission or the Oberlin Mission - will you kindly if possible furnish me with a copy ~~copies~~ of my letter in behalf of the Band to Sec'y Alden which made the first proposal and to which he replied by telegraph, and by letter of Jan 12 1881. I presume it is in the Archives where so important a proposal which was acted upon should be -

Also a copy of Dr Alden's letter to you of about the same

I cannot help great feeling
on the subject for the denial
was the most astonishing thing
I ever heard of. I can
not quite be still and
let the Oberlin Mission in
Shawnee "go to grass."

As for my health it is
so miserable that I am
going into the woods of
northern Michigan next
week and remain as long
as seems useful.

I have not studied
anything but the History of the
Founding of the Shawnee Mission

Confidential

I understand that either you have appointed or expect to appoint Mr Channon to Shansi. I have not met him at all.

But what I learn about him both from classmates & members of the faculty is that he is altogether a superficial student. A member of the faculty said of him that he cannot apply himself to one study 5 successive days.

If he is such a student we do not want him. We have had failures enough in Shansi, and we know since I came here -

I hope to look at Chinese a little up there - Enough to keep it in memory -

I am losing weight steadily and strength too unfortunately — an item which I hope will be corrected - Yet I am quite a bit better in important particulars than I was two weeks ago -

I have no Mission paper left -

I notice the $100 a month and will try to make it do - Seems as if it ought to do - Thank you -

Sincerely Yours

M L Stimson

that only habits of persistent study can win their way there—

I have hesitated thus to write feeling that it is a delicate matter—But I am sure that in doing so if your careful inquiries should substantiate what I have gathered Mr Chauncon himself should be grateful if he is withheld from a defeat so ignominious—

M. L. S.

Oberlin Ohio
Monday July 1/89

Rev Judson Smith D.D.

Your letter of 26th June came this forenoon. I thank you for the $50 enclosed. About the proposed allowance I only wish to ask if doctor's bill and travelling expenses are included in it. We intend to go to Vermont Sept 1st. I have tickets from Buffalo to Boston. Medicines are amounting up quite a sum and I do not know how much Dr Nichols will charge for attendance.

I have worked very hard since coming here. Commencement brought a necessary pause and that with your letters perhaps brought on a serious reaction and I have been all the past week very ill and nervous. Of my letter to you I have no copy — perhaps I wrote too excitedly.

But I will undertake, bye and bye when I get better and can do the necessary work, to prove to Sec'y Clark and the Prudential Committee that I and numerous others were tremendously deceived if the Shansi Mission was not begun as a University Mission with the definite aim of beginning another Oberlin in China — Also that an executive officer promised the field; promised that it should be kept open to Oberlin a reasonable term of years — and that other things being equal, Oberlin men & women should be sent there as rapidly as they offered to the numbers of 14 families & 7 single ladies to each of the 3 Northwestern provinces of China.

This being proved it will be easily admitted that the Board has not dealt righteously by that Mission and will explain the deep feeling which has from time to time found expression in correspondence from the Mission because fit persons from Oberlin were sent elsewhere —

I shall call you in as a witness one acquainted with the origin of the Band one who was invited to lead it to its field, one who presumably knew the utterances of Secy Clark in public here and was an advisor of the Band —

But I ought not to write longer

now - Dr Noble orders me to perfect rest and to let the Shansi Mission go to grass.

So perhaps you will willingly wait for me some weeks.

Sincerely yours

W. A. Hinkley

Oberlin. July 2, 1889

Rec'd July 5

Norwich Vermont Sept 9 1889

Rev. Judson Smith D.D.
Sec'y Am Board Boston Mass

My Dear Sir

We arrived here in usual health on the 28th ult. and greatly enjoyed the reunion with parents, and brothers & sister and their children. It is the first time for 17 years that all of us have met together. We rejoice in the goodness of God which has spared our family circle unbroken so long.

I have no plans either as to future movements or how long to remain here. We have many friends whom we would be glad to see, and who wish to see us, if we could afford the expense of travel.

Though greatly improved in health I have not yet attained full recovery. If the Lord wills it I shall be glad to return to China next spring but I am by no means sure that such is His pleasure.

Mrs Stimson wishes her kindest remembrances to Mrs Smith and so do I.

Sincerely Yours

M. L. Stimson

Norwich Sept 9. 1889.
Rec'd Sept 11. 1889.

Norwich Vt., Sept. 12, 1889.

Rev. Judson Smith D.D.
Sec'y Am. Board, Boston, Mass.

Dear Dr. Smith:

Unless I hear from you in the meantime in a way to influence my plans I intend to visit Boston next week taking Mrs Stimson to visit her brother at Dover on the way, and calling there for her on my return. There are some things I wish to speak about rather than write, and probably this will be as convenient a time as any.

Very truly yours
Martin L. Stimson.

P.S. We may leave here Saturday.

Norwich. Sept 12, 1889

Rec'd Sept 13

J. W. ELLIOT, M.D.
No. 75 Marlborough Street,
Office Hours 1 to 3.
Boston

Sept 18th
11

Rec'd Sept. 18.

Rev. M. L. Stimson

Judson Smith Esq.

Dear Sir,

I have examined Rev M. L. Stimson and am of the opinion that he is suffering from a Catarrh of the Gall-duct — I think it would be unwise for him to return to China for at least a year from

Although it is impossible for one know what the state of his health will be at the end of a year yet I now think that it would be best for him never to return to China - For the present at least he should be relieved of all active work -

very truly yours.

J. W. Elliot
M.D.

133 Boylston St
Boston Sept 20. 1889

Rev Judson Smith

Dear Sir;

Dr. J. W. Elliot is an excellent physician. He is specially skilled in woman's diseases, making those a specialty. For such a case as Mr Stimson's I should have less confidence in him than in those I named, or Dr. Geo. Tarbell 274 Marlboro St, or Dr. F. C. Shattuck, 135 Marlboro St.

Yours truly
S. G. Webber

Boston, Sept. 20, 1889

Rec'd Sept. 21

Norwich Vt Sept 24 1889.

Rev. Judson Smith D.D.
Sec'y Am. Board, Boston, Mass.
My dear Dr. Smith:

Your kind note containing Dr. Webbers estimate of Dr Elliot came today. Dr Elliot said that my case medically was not in his line but that he was constantly engaged as surgeon in liver troubles such as gall-stones etc. He advised me to seek the most competent medical care and recommended either young Dr Bowditch of Boylston St. or Dr Minot either of whom could treat my case with the needed attention but in no case could he undertake to do so himself. His advice as to the nature of my trouble was different from that given by either of the physicians consulted before and seemed more reasonable and just. While the others only reached the results which had been painful he pointed out the cause more remote which had occasioned the other symptoms. As to the value of his opinion about probable recovery and future usefulness in China we cannot judge. If thought desirable I will gladly consult another doctor when in Boston again.

I found Mrs Stimson and children at Dover N.H. well and greatly enjoying themselves and was persuaded myself to spend Sunday there contrary to my design. I talked to the evening congregation about our Missy work. Mrs Stimson addressed a large audience of ladies in the Chapel in the afternoon.

Dr Leeds of Hanover has invited me to speak in the College Church. I am also called to Lyme N.H. for one Sunday.

Mrs Stimson has gone today (25th) to Bellows Falls to the State Womans Board where I hope she will have a good time.

We are all quite as well as usual. By the way I was very ill last Friday night with my usual eye ache etc and unable to go to Dover till Sat. a.m.

With thanks for your kindness to me in my visit-

I am sincerely yours

M. L. Stimson

Norwich. Sept. 24, 1889
Rec'd Sept. 26, 1889

93. Duryea St Brooklyn
N.Y. Dec 4 1887.

Rev. Judson Smith D.D.
Sec'y Am Board-
My dear Sir!

My case medically has been under the care and scrutiny of thoroughly competent and reliable specialists of New York for some little time- Dr L. Benton Bangs cor 44th Street & Madison Ave- and Dr Chas. McBurney, Surgeon No 40 W 36 St- They are interested in my case as a special one my troubles being peculiar and somewhat rare- Nothing has been said yet with regard to my going back to China but to me the outlook is very discouraging. Not only have I a Bilious trouble as we supposed before but a chronic difficulty of the bowels inherited from an attack of peritonitis when I was eleven years old and from which I only barely escaped death- The only treatment for it is surgical but

[illegible] Mrs Stimson and children at
Dorr N.H. well and [illegible]
and was persuaded [illegible] Sunday
there contrary to my [illegible] I talked to
the evening congregation [illegible] our Missy work.
Mrs Stimson addressed a large audience of
ladies in the Chapel [illegible] afternoon.
Dr Leeds of Hanover has invited me to
speak in the College Church. I am also
called to Lyme [illegible] Sunday.
Mrs [illegible]
Facts [illegible]
[illegible]
By the way I [illegible]
with my usual eye ache [illegible] to go
visit till Sat a.m.
With thanks for your kindness [illegible]
[illegible] visit

the surgeon thinks best to delay such an operation until after further study of my individual case – He wonders that it has given me so little trouble and I have not been aware that I had such a trouble – My general health continues much as last autumn – I suffer pain and headache perhaps a little less frequently – I have made a number of addresses where Sec Daniels has sent me without particular injury except loss of sleep nights after speaking.

Mrs Stimson & our children are very well. I shall be glad of information about what is appropriated to Shansi in detail and what appointments have been made of Oberlin students – Was Miss Bird accepted? Is Channon likely to be appointed? – Any news will be very interesting to us –

We join in kind regards to Mrs Smith and yourself – Sincerely yours

M. L. Stimson

Brookline, Dec. 7. 1888.

Recd. Dec. 21.

the surgeon thinks best to delay such an operation until after further study of my individual case. He remarks that it has given me a little trouble and I have not been aware that I had such a trouble. My general health continues much as last autumn. I suffer pain and headache perhaps a little less frequently. I have made a number of addresses where Dr. Daniel has sent me without particular injury except loss of sleep nights after speaking.

Mrs. Stimson & our children are very well. I shall be glad of information about what is appropriated to Shansi in detail and what appointments have been made of Oberlin students. Was Miss Bird accepted? Is Clemens likely to be appointed? Any news will be very interesting to me.

We join in kind regards to Mrs. Smith and yourself.

Sincerely yours,

M. L. Stimson

Brooklyn, Dec. 4. 1889.
Rec'd Dec. 5.

To the Prudential Committee
of the American Board.

Dear and honored brethren:

It seems, best on several accounts that I should now report to you ~~on~~ the ~~medical~~ opinions of physicians with regard to my health and ask your pleasure ~~as~~ to a longer continuance of my relations to the Board.

The medical certificate I sent you with my original application for appointment was as satisfactory as any could be. Yet from boyhood I had been subject to what we termed "bilious turns". I think however that no one had the slightest suspicion that they were the marks of a constitutional tendency which might be greatly aggravated under a change of climate. However the symptoms gradually became aggravated and much developed and for a long time in my earlier life in China physical disability was attended by distressing melancholia. Later on there was, by distinct act of the will, a repression of the mental phase but the physical symptoms developed into frequent and very prostrating attacks with acute ~~great~~ ~~[illegible]~~ pains, until as you know I became unable

269

to do very much labor and the prospect before me seemed very dark. By request of the Mission I went to Tai yuan fu to consult with the English Missionary Physician there, who called my malady Gravel in the Liver. All the physicians who have been consulted since my return to America sustained his opinion, with one exception. This was Dr. Bangs of New York who discovered a new disability# to which he hastily attributed all the symptoms. He sent me to Dr Chas. McBurney a surgeon specialist in diseases of the abdomen- After several interviews he became convinced that right as Dr Bangs was in his discovery he was wrong in his deductions. I was then sent to Dr. Delafield a physician specialist in the same diseases who gave a sealed opinion in writing to Dr McBurney. The latter gentleman has conducted my case, with a result not equal to his hopes, but marked, and ~~grateful to me~~ for which I am grateful. For the last ten weeks or so I have quite steadily improved in strength with a steady diminution in the force of the symptoms, which however continue to recur at longer intervals than formerly- But that I can attain a constitutional change which will defeat

---

# A dangerous **sac** at the beginning of the appendix bowel; a result of peritonitis when ten years of age. The three physicians who have examined it regard ~~they~~ degree of inconvenience and ~~dangerous~~ lack of dangerous inflammation there these 20 years as marvelous. Dr McB. says that the facts being as they are there is no further trouble unless as result of accident. If inflammation should occur it would be quickly fatal unless an operation was ~~[illegible]~~ successfully performed the disease is evidently disproved.

You have the written opinion of Dr. Eliot-
a young surgeon of Boston-

Dr. Delafield as I was leaving him, at the
time referred to, volunteered remarks of a similar
import and in reply to my questions said that
if having greatly improved in my health I were
to return to my field it was highly improbable
that I could endure the strain more than two
years.

Dr McBurney was more hopeful ~~than~~, in De-
cember, than now. He says now that if I would
study my own comfort it would be a great mista
for me to return to China and the same cond-
tions of life there# - But he thinks it possible I
may be able to do a good deal of work und
the disadvantage of continual ill health and
remarked that many men work when they a
in wretched health. He would advise my remai-
ing here another year if convenient.

For myself I think I am quite as ready
to go next fall as the year after. The importance
of my being there is greater now than I hope it
ever will be again - from the fact of my labors

age- The three physicians who have ... as marvelous. Dr McB.- says ... if inflammation should occur it would ...
dangerous inflammation there these 20 years ... unless as result of accident. ... fatal unless an operation was ... performed
evident probability of its causing further trouble

... skim-milk diet would be my main dependence,
and to secure it a great and costly difficulty

having covered more years than those of any other member. My present attainment in the language and experience in the work will be more useful the earlier I return -

My family are all very well and strong now but my oldest child, James, suffered in the same direction that I did and so much more acutely than I, when of his age, that we have felt for many months that when once he came to America he should be left here - Whether I can make a satisfactory arrangement for what seems to ~~us~~ so sad a necessity I do not know.

I ask then either dismissal from the Board temporary or permanent, or a continuance of the allowance to the time which you may appoint for my return. A temporary dismissal would mean my attempting pastoral work for a year if any church will employ me and in view of our great lack of outfit for American life I fear that it would result in financial ruin ~~to~~ avoid which the word temporary would of necessity change to permanent - I think I have made a plain statement from which you can arrive at a decision as easily as I. And I gladly refer the whole subject to your judgment of expediency -

Respectfully submitted M. L. Stimson

mmends to Med. Committee.

Mrs. M. L. Stimson

Tai Ku Shansi
May 5th 1886

Rev. Judson Smith D. D. Rec'd July 6.
Sec. A. B. C. F. M. Boston

Dear Professor

Yours of March 4th was received by the last mail. Mr Stimson left us April 26th for a month tour in Chieh Hsiu, and, I think he will visit Hsiao Yi.

Before he left he asked that I should send you a line so that you could account for his long silence. I think, that the last month he was at home he did not write, as he was very

baby. On April 1st a little daughter was given us she is doing nicely, and I am now rapidly gaining strength. Yesterday I received a letter from Mr Stimson he is making his head-quarters in a beautiful place, one of a cluster of villages in a little plain at the foot of the mountains, he is out a most of the time, but, he says that while in his room he has it full of visitors.

I was much interested in my last letter from Mrs. Price she spoke of your visit to them and of her effort to secure two young ladies for our Mission. I do earnestly hope she will succeed, for we need them very much

Why, we just must have them. We need some one who can visit in the homes. When Mrs Clapp gets hold of the language I trust she will be able to do some of this work, though her preference is for school work. My experience is, that unless we visit in the homes, the woman in turn do not visit us. For several months I have not been able to visit, and have received but a very few women. There are plenty of homes open to us here, but no one who is able to do the work, we as mothers can not only to a very small extent.

Yesterday as I was returning from meeting, a woman whom I have never seen before would have to stop, this is not an unusual occurrence. I have called at a number of places in the city, and have only been able to go there once. A single lady would be able to keep up this work.

There are a very few places where I call as often as possible. A few of the women have learnt a hymn, or more, and at each visit I endeavor to bring before them the all important subject.

Please give my kindest regards to Mrs. Smith and believe me

Sincerely Yours.
Emily H. Stinson

P.S. I think Mr Stinson must be out of Mission Paper, and Mr Tenny is not in town, with this letter I thought it would make no difference

Tai Ku Shansi
Oct - 14 - 1886.

Rev. Judson Smith - D. D.
Sec. A. B. C. F. M. Boston Mass.

My Dear Sir,

Mr. Stimson left home yesterday for a preachin tour in the villages about Hsiao I. he will also spend some time in Fen-chou-fu. I do not expect him home until the middle of Nov. Our mail this time was over a week late. Mr. Stimson waited for it several days and at last left with-out-it

Your letter of July 21st is received I have sent a servant with it to Fen-chou fu, but it will not be in time for an answer by return mail.

We have been much troubled over some things of late, and the letter from you do not seem to make matters look clearer. The last few weeks rumors have come

I would not send such a looking letter had I time to rewrite it,
E. R. S.

to us, to this effect that Mr. Stimson on the way up from the coast in company with Mr Clapp and Dr Osborne did all he could to prejudice the party against Mr Tenney. who started this rumor we do not know, nor do I wish to know.

Dr. Osborne made the statement in a mission meeting soon after his arrival that he had known nothing of these troubles. Mrs. Clapp told me that they had heard of them at the coast from persons in the N.C. Mission. and asked Mr. Stimson about them. but they found him loth to talk about persons, or things. The gentleman who told us about the rumors said that over a year ago Dr. Osborne told him that Mr Stimson did not say one word against any member of the mission on his way up. and that after he reached here, he was left to find things out for himself. and he was quite sure that Mr. and Mrs. Clapp had said the same thing

Other things of a like nature are on the air which I will not mention. Perhaps it is not wise to write what I have. shall do so to no one else.

We feel very sorry indeed that Mr. Tenney has been obliged to leave; Mrs. Tenney was a dear sister, loved by us all. If Mr Tenney has again met with a change of views, we have not been made aware of the fact. None would be more glad than we to know that it was so.

In regard to my self I can say that at last I have regained my full strength and am able to resume calling among the women to some extent. one ~~daughter~~ woman and her daughter I love to visit. because they seem so glad to see me. I have prayed a number of times with them and the last time I called they both joined in prayer. The woman prayed that "her sins might be put far away" and the girl told the Lord that "we could wash our hands and face but could not wash our hearts" prayed that "God would wash her heart clean". she is an opium eater

~~Last Year a wealthy lady from a~~

271

Mrs. Emily H. Stimson
Taiku, Oct. 14, 1886.
Rec'd Dec.

but wants to give it up. I dare not help her without the aid of a Doctor.

Last year a wealthy lady from a village ten *li* from the city called. and a few days later sent her cart and a servant with the request that I spend the after-noon with her, before I left a feast was served

Two weeks ago another lady from the same village called there were six carts and women including servants to the number of twenty. They invited me to return the call. and sent two carts. one for my servant. and one for myself and children. Mrs. Bagnall of the C.I.M. was here at the time She went with us. we had a pleasant after-noon and a nice dinner. Talked with the ladies some. found that ~~the~~ one of them could read. left her a gospel. and a few tracts It is a fine opening for a single lady.

I mean to call on both of these ladies this week or the first of next.

With kind regards to Mrs. Smith

Yours very truly

Emily Stimson

P.S we feel anxious but not cast down. after the prayer-meeting this after noon. The remark was made. that now we might hope to do some good. I am sure there are no discords among our little party now. and I hope it will be many a day before there are any. Mr. Thompson told my husband only a few days ago that he hoped to work pleasantly with both himself and Mr. [illegible] up

[illegible] had I time to

Tai Ku Shanse
Oct-14-1886.

Rev. Judson Smith. D. D.
Sec. A. B. C. F. M. Boston Mass.
My Dear Sir,

Mr. Stimson left home yesterday for a preachin tour in the villages about Hsiao I. he will also spend some time in Fen-chow-fu. I do not expect him home until the middle of Nov. Our mail this time was over a week late. Mr. Stimson waited for it several days and at last left without it.

Your letter of July 21st is received I have sent a servant with it to Fen-chow fu, but it will not be in time for an answer by return mail.

We have been much troubled over some things of late, and the letter from you do not seem to make matters look clearer. The last few weeks rumors have come

ago that he hoped to work pleasantly with both himself and Mr. St
I would not send such a looking letter had I time to rewrite it.
E. B. S.

Tenney Rev. C. D.

Tai Yuen Fu China April 4-'83

Dear Dr. Clark

Our five months of life in Shansi have passed very quietly. We have devoted ourselves to the study of the language with few interruptions. We are hoping to have sufficient attainments to make us able to begin work actively next fall and open two new stations. Last month Mr. Stimson and I spent two weeks in exploring the Tai Yuen plain so that we might form our plans with more intelligence.

"We went down the west side of the river - the Fen Ho - to the extreme Southern end of the plain and returned on the East side of the river. The largest city in the plain aside from Tai-Yuen-Fu is Fen Chou Fu in the Southern part of the plain on the west side of the river. We thought that the city with its suburbs must equal Tai Yuen Fu in size. The city is thrifty and healthy, we think. The people seemed quite friendly to us. We were amused to hear the people at this city, and at several other places on the west side of the river where foreigners have been little seen, discuss whether we were foreigners or Buddhist priests. We had our hair cut quite short before starting on the trip and this gave us quite a resemblance to the shaven headed priests. The West side of the plain is very densely populated and it will be impossible to work it all properly from a station at Fên Chou Fu, though that is plainly a city for speedy occupation. We thought that Wên Shui Hsien would be a good center for work in the northern half of the West part of the plain. It is a small city of about thirty thousand inhabitants, but the villages ~~all~~ around seem almost countless and they are quite large. Wên Shui Hsien is about fifty miles from Tai Yuen Fu and twenty two miles north of Fên Chou Fu.

"On the East side of the river the three largest cities are Yü Tzŭ Hsien Ping Yao Hsien and Tai Kou Hsien. but all the Hsien cities in this part of the plain are very important both for the work to be done in themselves and for the work in the villages and towns round about. The capital of the province does not compare with these more southern cities for wealth and elegance of appearance.

It is hard to decide which cities ought to be occupied first. We shall be governed a great deal by the news from home of the reenforcements we are to expect. especially whether we are to look for physicians or not. Our present attainments in the language are so meagre that we could do very little on this trip towards preaching the gospel. Our hearts yearned to be able to reach out after the people but we were bound.

To have seen these perishing millions stimulates us to prepare ourselves to give them the bread of life.

We have been surprised through the whole trip at the courteous treatment we have received and we anticipate little trouble in settling in any of the cities."

I have not gone into details in the description of cities because of the full account sent you last year.

Mrs. Tenney joins with me in sending regards.

Yours Very Truly

C. D. Tenney

Rev. C. D. Tenney

Tai-yuen fu. April 4-1883

Rec'd June 25.

~~Tai Yuen Fu China June 3 1883~~

~~Dear Dr. Clark~~

"My brethren of the mission have appointed me to inform you of an agreement which we have entered into with the English Baptist Mission in respekt to the occupation of certain places in this province. I have to apologize in the first place for seeming to have disregarded your instructions which were not to commit ourselves as to the future. but I think that an explanation of the circumstances will justify our action in your eyes. We have made no division of the general field but only an agreement regarding ~~certain~~ a few places.

"Mr. Richard, ~~was~~ of the English Baptist Mission, was absent in Shantung during the winter and first part of the Spring. A short time before he returned to Shansi, he sent several native helpers from Shantung with directions that two of them were to be sent to the cities of Yü Tzü and Tai Kou. At about the same time Mr. Stimson recived a letter from Mr. Richard, in which he requested that our mission should consider the advisability of dividing the field with his mission.

Up to this time, we had supposed that our mission had been welcomed to the occupation of the plain South of Tai Yuen Fu by the other missions working in the province.

We had, up to this time, intended to establish our first station in the city of Yü Tzŭ Hsien, as the nearest city, and one conveniently situated for a distributing station for all the others. ~~and we~~ had visited it three times with a view to settlement.

When Mr. Richard returned, he informed us that he ~~intended~~ wished to extend his work into the four northern counties of the plain, Tai Yuen-Hsü, Kou-Yü Tzŭ, and Tai Kou. In regard to Yü Tzŭ, he expressly stated that our settling in the place would make no difference whatever with his prosecuting ~~of~~ his work there.

" In view of this attitude of the Baptist Mission, we did not feel as though it would be for the interests of Christ's Kingdom ~~in the economizing of forces~~ to go on with the development of our original plans independently. So, ~~after~~ after some consultation with Mr. Richard, we came to the agreement of which I enclose a copy. The places, ~~with~~ which we promise to leave for the Baptists to work, ~~all~~ lie to the

North and North East of the plain, except the Counties of Tai Yuen, Yü Tzü and Yang Chü, (the county of which Tai Yuen Fu is the seat) ~~these~~ which lie in the Northern part of the plain.

P "Hsü Kou Hsien we plan to work from our station at Tai Kou, since the location of the city is unhealthy for a residence.

No P If we establish a station at Ping Yao Hsien the parish of the station at Tai Kou ~~even if the Baptists come there~~ will be half of the city, which contains about a hundred and fifteen or twenty thousand inhabitants, and an area of about eight hundred square miles, densely packed with towns and villages, all lying East of the Fen river. The great advantage~~s~~ of this agreement ~~are~~ is that ~~the~~ we are ensured against any rivalries or waste of forces in carrying out our plan for the evangelization of the compact population of the plain, which is nearly all left to us, while our hands are not tied at all ~~as~~ into the developement of our work beyond the plain in any direction in which we would naturally develope it.

"Under the circumstances we have felt it to be clearly advisable to establish no permanent

Up to this time, we had supposed that our mission had been welcomed to the occupation of the plain South of Tai Yuen Fu by the other missions working in the province.

We had, up to this time, intended to establish our first station in the city of Yü Tzŭ Hsien, as the nearest city, and one conveniently situated for a distributing station for all the others. ~~and~~ We had visited it three times with a view to settlement.

When Mr. Richard returned, he informed us that he ~~intended~~ wished to extend his work into the four northern counties of the plain, Tai Yuen-Hsü, Kou-Yü Tzŭ, and Tai Kou. In regard to Yü Tzŭ, he expressly stated that our settling in the place would make no difference whatever with his prosecuting ~~of~~ his work there.

" In view of this attitude of the Baptist Mission, we did not feel as though it would be for the interests of Christs kingdom ~~in the economizing of forces~~ to go on with the development of our original plans independently. So, ~~after~~ after some consultation with Mr. Richard, we came to the agreement of which I enclose a copy. The places, ~~with~~ which we promise to leave for the Baptists to work, ~~all~~ lie to the

North and North East of the plain, except the Counties of Tai Yuen. Yü Tzŭ and Yang Chü, (the county of which Tai Yuen Fu is the seat.) ~~These~~ Which lie in the Northern part of the plain.

(P) "Hsü Kou Hsien we plan to work from our station at Tai Kou, since the location of the city is unhealthy for a residence.

No P / If we establish a station at Ping Yao Hsien, the parish of the station at Tai Kou ~~even if the Baptists come there.~~ will be half of the city; which contains about a hundred and fifteen or twenty thousand inhabitatants, and an area of about eight hundred square miles, densely packed with towns and villages, all lying East of the Fên river.

The great advantage~~s~~ of this agreement ~~are~~ is that ~~the~~ we are ensured against any rivalries or waste of forces in carrying out our plan for the evangelization of the compact population of the plain; which is nearly all left to us, while our hands are not tied at all ~~as~~ in to the developement of our work beyond the plain in any direction in which we would naturally develope it.

"Under the circumstances we have felt it to be clearly advisable to establish no permanent station in this city."

We are looking forward now to beginning Christ's work soon in a more satisfactory way than the study of the language. Mr. Atwood, my wife, and I intend making a trip to Tai Kou this week, equipped with tracts, medicines and the small vocabulary we have been able to acquire".

I suppose Mr. Stimson will inform you of the business done at our annual meeting

Yours Truly

Chas. D. Tenney

Rev. Chas. D. Tenney,
Tai Yuen Fu, June 3, 1883.
Rec'd Aug. 13.

Tai Yuen Fu China

June 17 - 1883

Dear Mr. Ward

I am sending you this order before the regular time for sending because it will require some little time to have it all attended to. I wish a good magic lantern to use in the work with a selection of slides. My wife thinks that her friend Miss Annie C. Strong will be willing to undertake the labor of choosing the slides and so she encloses a letter to her containing directions as to what we want. ~~As to~~ Will you please have it sent to her ~~to Mr. Strong~~ with such directions about the size of slides as may be necessary in view of the instrument bought.

As to the lantern - I want as good an oil burning lantern as can be obtained. The "Sciopticon" is the best that I know of. I want with it the microscopic lenses for exhibiting microscopic objects and a little glass tank for exhibiting water animalculae.

Please excuse me for sending this order

before the time when the rest of the mission are sending. I have done so that Miss Strong might have plenty of time to select the slides.

We are all in excellent health and are beginning to be able to engage in the work that is on our hearts. Mr. Atwood and I have begun a series of visits to the city of Tai Kou where we hope to settle in the fall. So far our reception has been very favorable.

Yours truly

C. D. Tenney

Rev. C. D. Tenney
Aug. 13/83.
Mr. Hutchins.

cluded to go as far as Tientsin and consult with Drs. McKenzie and Howard. We did so. They found themselves unable to make so thorough an examination as was made by Dr. Pecke. owing to the development of the trouble since his examination, but they thought he was probably correct. They thought that in three or four weeks more it would be beyond any doubt as to what the trouble was and what ought to be done. They said we ought not to remain in Tientsin for the same reason that Dr Peck gave for our not remaining in Pao Ting Fu, and they advised us to go to Shanghai and there wait for three or four weeks until it

my

Steamer Sin Nanzing
China Sea Dec 3 - '83

Dear Dr. Clark

I cannot tell you of the sorrow it gives me to have to date a letter anywhere else than at my post in Shansi. I will at once give you a history of the course of events that has brought my wife and me here.

Last summer Mrs Tenney had a severe sickness of a month's duration in the latter half of July and first half of August. This was a stomach trouble similar to what she had in America a short time before we left for China. She recovered quite slowly from this sickness, but we did not suspect any thing serious. As soon as I could leave her I went down to Tai Kou Hsien and attended to some repairs upon the house which Mr. Atwood had rented during my wife's sickness.

On the 27th of September I took down a load of goods to Tai Kou intending to move down with my wife soon.

On the 3rd of Oct. I returned to Tai Yuen Fu on a matter of business and found there Dr. Peck who had come up to attend Mrs. Atwood.

I told him that we were a little troubled that Mrs. Tenney gained strength so slowly. and asked him to examine her.

He did so, and said he thought

she had a uterine tumor developing and advised us to return with him to Pao Ting Fu. so that she might be under medical treatment at once.

So on the 19th of Oct. we left Tai Yuen Fu for Pao Ting Fu with Dr. Peck. We reached Pao Ting Fu Oct 29. Dr. Peck went right on to Tung Cho after his family. It was Nov. 18 before he was able to examine Mrs. Tenney again. After he had done so he advised us to start immediately for America. The other friends at Pao Ting Fu all concurred in his advice. What was done had to be done at once. for the river was in daily danger of freezing.

We were unwilling to start off in that summary way until we felt *sure* that it would not do

At Sea, Dec. 3, 1883,

Rec'd Jan'y 16. /84.

✓

became evident what course
things were going to take.
We are acting on this advice and
shall now be in Shanghai in
three or four hours.
The only way in which my wife's
health is affected now is in
frequent stomach troubles which
seem to be from sympathy.
I cannot tell you how sad we
both feel to be torn in this way
from the work to which we supposed
God had called us. We hope that
it may be possible yet to stay in
China or soon to return if we have
to leave. We hate to think too
of the expenditure of mission funds
upon us. I will write constantly
from Shanghai if we remain there
any length of time.
If we return home I shall
probably take Mrs. Tenney to

her home in Bridgeton N. Jersey first. In going I should probably stop a day or two at Oberlin Ohio for rest. Letters addressed to either place would reach us promptly — in case we have to return which I hope will not prove true.

Yours Truly
C. D. Tenney

Please excuse the paper. I have none of the prescribed form with me.

matter. We may live close to God but be far away from the people or in the struggle to get into the minds and hearts of the people we may drift away from God.

The present political combinations in China ought to be a subject of special prayer at home.

No one can tell what a day will bring forth here.

My wife sends regards

Yours Truly
C. D. Tenney

Rev. C. D. Tenney.

Shanghai China

Jan 22 1884

Dear Dr. Clark Rec'd Feb'y 27.

I write you this note to let you know that Mrs. Tenney continues in good health. I cannot give you any news of the work in Shansi because we have not heard from the friends there since we arrived at Shanghai. One advantage of our being sent down here is that it gives me an opportunity of meeting with some of the older missionaries and getting their advice about methods of work.

I am impressed with the general feeling of dissatisfaction among the older missionaries as to the results of their

work. The great question seems to be How can the work be carried on without letting the expectation of gain poison the minds of enquirers?
I judge by what I can learn that the method of employing native helpers has been productive of great harm in the church.
Our great difficulty in the way of instituting any reform is that the various missions and missionaries exert a restraining influence on one another so that until there is perfect unanimity, of which there is no prospect, an entirely new line of policy cannot be successfully carried out.
We shall have less to complain of in Shansi on that score than here, but we have already

felt the difficulty even there. Mr Richard's views and practices in regard to opium, the Sabbath, and his freedom in the use of money will greatly affect our work.

I feel more and more how unequal I am to the work. God must give everything, wisdom to plan and power to execute or our work is useless. The natural unadaptedness of every American or European to do this pioneer work in China is overwhelming.

If we only cared for nominal adherance and the reception of baptism the task would be easy. but to get ourselves into such relation to the Chinese people and to God, that the converting Spirit of God will pass through us to their souls is quite another growth of the disease, as it was supposed to be at that time, made it seem a matter of life or death to get immediately within reach of those who were able to treat it. So we hurried off to get beyond the ice.

It was an unfortunate train of circumstances for Dr. Peck, but it does not show any lack of competence on his part I think.

Your kind letter of Jan 17 has just reached us. We thank you for the sympathy which it expressed. Just now, you may well believe we are too happy to feel the need of any sympathy.

Mrs. Tenney wishes to be remembered

Yours Truly

C. D. Tenney

P.S. Will you please have the inclosed notice inserted in the Congregationalist at my expense. C.D.T.

D. Tenney

Shanghai Mar. 13 - 1884

Dear Dr. Clark Rec'd April 28

I am happy to let you know that the cloud which hung over us for a time has entirely dispersed. We are now thanking the Lord for the gift of a little boy who came to us on the fifth of this month. Nine days have now passed and both child and mother are doing very well indeed. It was feared in view of what had gone before that something abnormal would be discovered at this time, but such has not been the case. My wife is good for long years of service for God in China, and we are very happy at the near prospect of returning to our chosen work. I feared at first that God was displeased with us and judged us unworthy to engage in this grand work, but now we see that he has dealt with us in mercy though the full reason of sending us off from Shansi is not yet plain.

I think there have been great advantages in meeting other missionaries who are old in the work and in seeing the various operations that are carried on. I doubt much the advisability of sending new men into the interior as we were sent before they have got adjusted at all to their surroundings. My judgment would be in favor of having new-comers stay for a year or more at the coast even at the expense of certain differences in dialect learned. I hope and believe that Mrs. Tenney and I have been drawn nearer to the Lord by our experiences this Winter and our enthusiasm for the work of redeeming men has been quickened.

I am very sorry that Dr. Peck is put in so embarrassing a position by the failure of his diagnosis to prove true.

Dr. Henderson who has had the treatment of the case in Shanghai says that he can see how the case may have presented difficulties in its early stages which disappeared later. If we could have stayed at Pao Ting Fu for two months longer the mistake would of course have become evident to Dr. Peck. but you remember the circumstances.

Navigation was about closing for the Winter and the alarming to be very far reaching, though no one can predict what the developments will be.

Letters addressed to me in the ordinary way will reach me whether I am at Shanghai when they arrive or in the North.

Yours Truly
C. D. Tenney

Shanghai Jan. 1 1884

Dear Dr. Clark Rec'd Feb. 2.

I rejoice to be able to tell you that we shall not have to go any further on our return to America. Dr. Henderson of this place has satisfied himself and us that Dr. Peck made a mistake in his diagnosis. I presume Dr. Peck has given you some of his reasons for his confidence in his opinion. Our physician here does not understa how he could have applied certain tests which he did apply and gets over the difficulty by denying that he ever really did what he states that he has done.

This is the only mystery that there is about the case.

Dr. Henderson is satisfied and seems to have every reason for his conclusion that my wife is normally pregnant.

He says too that Dr. Peck's experiments are considered by all physicians to be proof positive of the contrary. but the evidence seems so satisfactory now that he dismisses all thought of Dr Peck's experiments - let the explanation be what it will.

His theory that Dr. Peck did not do what he supposed he did is of course absurd.

We are very happy indeed to be relieved from the dread for my wife and to have the prospect of returning soon to our work.

We have obtained board at a small boarding house here for the winter. It is impossible to return now to Tientsin because navigation is stopped. We shall probably be able to return by the first of April or soon after that.

Mrs Tenney's health is improving

down here very rapidly.

I am devoting myself to writing and reading the Chinese: it is a disadvantage to be here on account of the Shanghai dialect being so different from the Mandarin, but I hope that by applying myself faithfully to the study of characters I may gain enough to partly overcome the disadvantage of not being able to talk with the people.

I have asked Mr Cady to charge the expenses of our seemingly useless removal to my private account. I shall try to save that amount out of my salary so that the Am Board funds may not suffer by this mistake.

Everyone on the coast is waiting anxiously for the outcome of the troubles between China and France. The results are likely

Shanghai Mar 31-84

Dear Dr. Clark

I write these few words to keep you informed of our movements as far as possible. Mrs Tenney is regaining her strength though unfortunately she has had to struggle with an attack of ague We expect to leave Shanghai in about one week if her health permits and hope that a change from the moist climate of Shanghai may bring relief from the malaria.

We think of visiting the friends at Tung Cho and Pekin before returning to Shansi and I am hoping to take a short preaching trip with some one of the older missionaries there for the sake of the experience and observation of their methods.

I wish to ask your advise about something which was first suggested to me by Dr. L.H. Gulick. In case Mrs. Tenney should not be in condition to go at once into the interior or in case she should wish to study the treatment of those female complaints which male doctors are not at liberty to treat in China, with Dr. Holbrook for a few months What do you think of my returning to Shansi by a long route toward the South passing through that portion of Chili Honan and South eastern Shansi which it was once proposed should be a part of our mission field, but which has never yet been explored. If you think best for me to take the trip Dr. Gulick would quite likely wish to accompany me with bibles. I have not heard directly from Shansi so I cannot tell whether my immediate return will be necessary for any reason. I have thought it possible that it may not be best for Mrs Tenney to go at once to Shansi and she has also been thinking that there may it be great advantage in studying for a few months with a lady physician so as to be able to do something for Chinese women. These are only thoughts which have occurred to us. and have not been much reflected upon

Mrs Tenney wishes to be remembered

Yours Truly

C. D. Tenney

Tai Ku Hsien July 10 1884

Dear Dr. Smith

It is a great pleasure to me to direct a letter to you as the head of our mission. Our first wish to have you lead us in Shansi has come nearer to its fulfilment than we have thought of.

Now that you occupy a position in which you can narrowly watch our conduct I hope that you may not be ashamed of the band which you helped to organize.

I am glad to make my first report to you from the place where I belong. God has been so good as to allow me and mine to return to our chosen work in health and vigor. {We arrived at Tai Ku June 19.

You have probably heard that we spent the winter in Shanghai and the reasons for our doing so. I am thankful that I have been able to bear all the expenses incurred by our mistake so that mission funds do not suffer by reason of it.

We are living in the same house with the Atwoods as was our intention last year when we left for the coast. Since that time the plans of the mission have been changed and the two other families have moved to Tai Ku Hsien. Provision also has been made for the new comers this fall at Tai Ku.

It is a great pleasure to me to have the society of the brethren here but I do not feel able to concur in the judgment of those on the field in respect to their action in concentrating at this place. Mr. Cady and I both remonstrated by letter as soon as we heard of the plan.

My reasons for disagreeing with respect to this move are 1. That great prejudice and suspicion are excited in the minds of the Chinese who are unused to the presence of foreigners, by a large number coming at once or nearly together to one city.

2 Premises were already rented sufficient to accommodate the members of the mission and those likely to join it, for two years; and the money on the premises at Chieh Hsiu had been paid for three years in advance; so that it seemed to me a waste of money to give up the place for which the money had been paid and rent other places.

3 The arrangement entered into with the Eng. Baptist mission of which there is a copy on file at the

mission rooms I think, seemed to me sufficient reason for not concentrating a large force here. By that agreement we are pledged not to organise any work in the county east of the city - more properly east of a line running north and south through the city. Possibly the Eng. Bapt. mission may be willing to modify that arrangement. It is certainly to be hoped, for it would be very unfortunate for so large a body of men to be so restricted in their movements. We first thought of a small force living here because it formed the most convenient residence from which to work the portion of the plain situated west ~~east~~ and south west ~~east~~ of the city extending toward Ping Yao Hsien. where the work was expected to join the work of another station.

4 Lastly it seems to me that the best economy of forces is secured by having men stationed in companies of two or three families so near to one another that their parishes should join and yet not all be together in the same place. When the educational work demands more concentration it is easily effected.

From my observation of Chieh Hsiu it seemed to me a desirable place for a residence. It certainly is a healthy location and I think well situated for reaching a large population.

I asked permission of the brethren, at the Annual meeting recently held, to go to Chieh Hsiu and occupy the place which had been already rented by the mission, but they declined to give me the liberty.

So we are now all living at Tai Ku and certain fields for touring were assigned to each one at the Annual Meeting.

I thought it was best to write to you fully about this matter so that you might understand the minds of all – the minority as well as the majority.

There is no soreness in the minds of any of us I am sure in connection with our difference of opinion. I am equally ready to engage in the work on the new plan of operations as on the old, though I could wish it different in certain respects.

In view of all the perplexities of our work I find my great satisfaction in reflecting that the work is Gods. It cannot be that He stands aloof from it. He will surely direct it so that it shall finally works out the designs of his infinite wisdom.

Mrs Tenney wishes to be remembered

Yours Truly

C. D. Tenney

C. D. Tenney.
Tai Ku Hsien, July 10, 1884.
Rec'd Sept. 9, 1884.

Tai Ku Hsien Aug 5—'84

Dear Dr. Clark

Your letter of April 29 arrived today.

Many thanks for your congratulations

It seems very good to us to be settled once more after our months of roaming. We have been at our house in Tai Ku for about a month and a half.

It was a surprise to us that the plans of the mission were so changed as to locate all the brethren at this place. I felt obliged to dissent from the judgment of the others and remonstrated with them by letter as soon as I heard of the proposed action. My reasons for differing with them I gave in a letter to Dr. Smith sent by the last courier.

When we arrived, however, the plans of the brethren here had been so far carried out by the rental and repairing of property that nothing could

Tai Ku Hsien Aug 5 – '84

Dear Dr. Clark

Your letter of April 22 arrived today.

Many thanks for your congratulations. It seems very good to me to be *settled* once more after our months of roaming. We have been at our house in Tai Ku for about a month and a half.

It was a surprise to me that the plans of the mission were so changed as to locate all the brethren at this place. I felt obliged to dissent from the judgment of the others and remonstrated with them by letter as soon as I heard of the proposed action. My reasons for differing with them I gave in a letter to Dr. Smith sent by the last courier.

When we arrived, however, the plans of the brethren here had been so far carried out by the rental and repairing of property that nothing could be done. I did request however to be allowed to go to Chih Hsin and occupy the premises already rented there. but the brethren did not think best to let me go.

We are living very quietly now devoting ourselves to study and such work with individuals as comes to hand. I have had some very interesting conferences with the Mohammedans living in the city and I hope and pray that some of them may step up higher into a purer faith. I will write some particulars for the Herald by the next Courier.

Along with the pleasure I feel at having my old instructor connected with our work I cannot help regretting that our connection with you which has been so pleasant is to be less intimate in the future than it has been. I know you will still remember us though not directly responsible for us.

Mrs Tenney wishes to be remembered. Both she and the little one are in good health.

Yours truly
C. D. Tenney

be done. I did request however to be allowed to go to Chih Hsin and occupy the premises already rented there. But the brethren did not think best to let me go.

We are living very quietly now devoting ourselves to study and such work with individuals as come to hand. I have had some very interesting conferences with the Mohammedans living in the city and I hope and pray that some of them may step up higher into a purer faith. I will write some particulars for the Herald by the next courier.

Along with the pleasure I feel at having my old instructor connected with our work I cannot help regretting that our connection with you which has been so pleasant is to be less intimate in the future than it has been. I know you will still remember us though not directly responsible for us.

Mrs Tenney wishes to be remembered. Both she and the little one are in good health.

Yours truly C. D. Tenney

Tai Ku, Aug. 5 1884
Rec'd Oct. 8

Shansi-China
Tai Ku Hsien-Aug. 13th 84

Dear Mr. Strong

In our mission we are still devoting ourselves mainly to study and are heralding the Gospel to individuals only as we have opportunity.

"Recently we have had something to do with the Mohammedan community living in Tai Ku and some of our conversations with them have been quite interesting. In this city the followers of the false prophet number about fifteen. 15,000 They are not Chinese though in complexion and features they have grown to resemble them. They are the descendents of Arabs who came to China, they say, more than a thousand years ago. The Arab blood has become mixed, ~~with~~ owing to their custom of taking Chinese wives whenever it is not convenient to intermarry with those of their own race. They have kept aloof, however, taking wives of the Chinese, but not giving their own daughters in return.

"During all this thousand years during which these people have lived among idolaters

they have kept the faith that was delivered to them by Mohammed and have guarded with the greatest care the worship of the true God. Every day they offer their regular petitions and every Friday they gather together for public worship. They study Arabic and conduct their devotions in that tongue. Their strict ceremonial observances have helped to keep them from fusing with the Chinese, since they not only will not eat pork but consider it unlawful to eat to eat any flesh which has been killed without first having the name of God pronounced over it.

Several of the Mohammedans dropped in to our Sunday morning service a few weeks ago and hearing that I had the Scriptures in Arabic, a delegation called on Monday morning. They seemed quite startled to find other scriptures than the Koran written in their sacred language, and the fact of my having the Arabic scriptures went far toward gaining their respect.

We had a long and earnest conversation on the subject of the Christian faith.

It seemed strange, after talking with those who have such difficulty in comprehending the most elementary truths of religion, to have these men lead directly to such questions as the nature of Christ, the necessity of an atonement and the second coming of our Lord".

The first questions with which they plied me related to the divinity of Christ.

'If we said that he was the Son of God did God have a wife?' and 'If we said that Christ was God did we not limit and degrade God and lose the idea of his infinity?'

They seemed to be satisfied with my explanation that Christ is called Son of God because his body was created without an earthly father and because God's Spirit dwelt in him.

I assured them that our doctrine does not diminish God, but that while in Christ he is still the omnipotent and omnipresent God.

Then we took up the doctrine of the Atonement. I told them that the weakness of their system was that they had no provision for the redemption of sin, and I told them how Christ suffered that

we might go free. They seemed to be much interested in this truth, though in reply to my saying that they had no doctrine of redemption from sin an old man gravely remarked that they had the doctrine of forgiveness and daily prayed God to forgive.

The next day several others called and before leaving asked me to explain to them our doctrine of the atonement. In response to their urgent request Mr. Stimson and myself attended their worship. As it was conducted in Arabic, it was unintelligible to us. The service consisted of chanting, oral and silent prayers with many kneelings and prostrations

The leader told us with pride that their worship was precisely like the worship at Mecca. We were pleased to see an Arabic Testament which we had presented to them lying on the table with their own sacred books.

" The leader or priest, of the Tai Ku community is reading the Old Testament now and comparing it with the teaching of the Koran. He came to me the other

day with the passage "In the day that God created man, in the image of God made he him" and asked if it was possible that we taught that God had a body like Adam's. A little explanation satisfied him with the truth of the passage rightly interpreted.

These Mohammedans seem surprised to know that there are Christians who neither worship images ~~nor~~ as the Romanists who have been in China so long, nor in any way divide the honor due to God alone. The minor resemblances in our forms of worship also surprise them. When we were at their service I overheard one man telling the others that our worship was so nearly like theirs that we even said "amen" at the end of our prayers as they did.

" If these men could only be led a step further into the pure light of Christian truth they would make a strong nucleus for a Christian church. The very fact that they have such a treasure of truth in their own religion as compared with the atheism and idolatry of the Chinese makes them feel too rich to be in need of our help. We need more than

human strength to present the truth to them so as to win their souls."

Yours in Christ

C. D. Tenney

P. S. In the confusion of traveling I do not remember whether I wrote to thank you for your kind note and for your trouble in regard to that magic lantern. I am very much obliged to you. The lantern has not arrived yet but will probably come in the fall.
I thought you might like to give the readers of the Herald this little glimpse of Chinese Moslems.
I wish I could write of souls saved rather than of mere attempts to win them.
I enclose a note from Mrs Tenney to your daughter.

Yours

C. D. Tenney

Tai-Ku. Aug 13. 1884
Rec^d. Oct. 20. 1884.

Tai Ku Hsien Shansi Mar. 1-'85

Rev. Judson Smith D.D.

Dear Dr. Smith

Yours of Nov. 26-'84 reached me by the last courier. At the time of writing you had not learned of the Price family's departure for home. That was indeed a sad blow to them and to us. I hope that it may be possible for them to return, though I suppose it is rather unlikely that Mrs. Price will recover her health sufficiently. I felt both sorry and glad that Mr. Cady left for the work in Japan. I was very sorry to lose him because of his abilities and because of his kindness. We miss the pleasure and stimulus of his companionship. However I am glad that he has found a position in which he feels that he can make the most of himself. He felt that he had not the degree of adaptability necessary to engage successfully in evangelistic work among the Chinese and also that he had not ~~the~~ linguistic talent enough to master the language. His judgment was no doubt correct and

I think he showed his manliness in admitting that he was out of place before any more of his life was wasted. There are men in China who are unable to work efficiently through their lack of these qualifications and yet who stick doggedly to their first choice. That Mr. Cady did not succeed here does not at all indicate that he may not do an excellent work under more favorable circumstances. You are acquainted with Mr. Cady and I am sure will not misjudge him as I fear that some may do.

The questions which you ask in your letter are wide-reaching - as to our work, impressions of the methods best to be used, our progress in the language, educational work &c. I shall not be able to give very satisfactory answers.

I send you such an amount of a letter which I wrote to the Oberlin friends as I think would interest you. The letter was an account of a short trip in the mountains which I took a fortnight and more ago. Mr. Stimson has doubtless sent you accounts of similar work done by him. The medical work of Mr. Atwood directly and through the opportunities which it gives takes a large share of Mr Atwood's time and a part of mine. I think it is by all means the most promising part of our work Those patients who stop on our place are brought into close and constant contact with us as no one else can be and it is likely that our work will open along the channel of the opportunities gained in this way. [The great difficulty that we encounter, and which seems to be unavoidable, is that we come before the people in such a way as to excite their cupidity. The earnest ones avoid us, hypocrites, and avaricious people ~~generally~~, flock to us, and by their presence about us serve~~s~~ to increase the repugnance which the best people already entertain toward us. The reason for this is that our two civilizations are so different that the cheapest style of living which seems proper to us is luxurious to the Chinese. One only has to consider what sort of people would be attracted to a teacher of a new religion who should come to America displaying ostentatiously the most luxurious habits, and he will understand how it is that the best people of China are not attracted to us. This compariso does not give the full force of the situation however, because in Asia as not in America moral earnestness expresses itself in asceticism. It is all wrong no doubt, but it ~~leads~~ tends to increase the difficulty of the people in understanding us.

The difficulty is greatest when the foreign missionary lives entirely in foreign style and least when a close approximation is made to Chinese style of living, but even then it is not removed for we (certainly those with families) cannot live in the style of the *lower* class of Chinese without sure loss of health.

The Roman Catholic solution of this difficulty is to sweep in large *numbers* of converts by all sorts of motives without much regard to their quality and then so control the education of the children as to make them grow up zealous Catholics. One of the priests in Shansi remarked to a Protestant missionary that they did not expect anything from the first generation of converts. This method, it must be admitted, is meeting with fair success, though it is generally obnoxious to Protestants. The Romanists have the start of us in Shansi in every direction. This is a fact which must be borne in mind in planning for the future. The Romanists have many thousand converts in Shansi and they will be in a position to thwart our efforts very considerably.

With regard to methods of work, it has become more and more evident to my mind that the effective work is that done quietly with individuals rather than that which is noisy and public. Quality is much more important than quantity.

We have no educational work on hand yet. The reason why we have not begun such a work is that it seems important when we *do* begin to begin *right*. The difficulties of the situation I suspect that even you do not realize. Here are some of the facts in the case An education such as we can give, in the present condition of things in interior China. would not help a boy to earn his living. On the contrary our education would hinder a boy from earning his living to such an extent as to make him practically dependent on us for support. for if a boy intends to enter a trade or business it is necessary for him to serve an apprenticeship during the time which he would spend in getting an education, and if he aimed at teaching or official preferment he would have to devote himself exclusively to the studies required for the Chinese examinations. An *inferior* kind of teaching might be possible for him after the education which we should give him, but this would be precarious and he could not rank as a scholar. There is a class who can afford to educate their children without reference to the direct money value of their schooling but this class have nothing to do with us at present. As soon as we have a constituency of Christians who will entrust their children to us for terms of years varying according to their pecuniary ability the problem will be easy As soon as the government makes a change in the requirements of its examinatio so as to demand some more valuable knowledge along with the Confucian Classics and literary style the problem will be easy

At the coast now the conditions are not like ours. There, foreign trade makes a demand for foreign education so that the missionary schools are full, though it is difficult, I understood, ~~for~~ to keep the boys longer than is sufficient to give them a command of "pigeon english".

So far We have not ~~so far~~ been in a condition to get pupils except of the very lowest class who would be drawn by the inducement of free board and clothing. Even these would be withdrawn as soon as they could be made profitable to their parents. My thought has been to wait for several things before beginning the educational work. [- first - to wait until we have so mastered the language & customs of the people as to be able to organize & conduct the school properly - second to wait for a time in the hopes that we shall gain some adults as converts or so interest them in us and foreign learning that they may entrust us with their children without being paid for it: and third, while we should not wait too long for it, yet I feel that the foreign influence at the coast may affect the Chinese governmt so as to lead to demands on the candidates for literary and military honors in the way of Western sciences. When this time comes it will be a great opportunity for us.

The fact is, if the educational plans of our mission are to be *immediately* pressed then (in my opinion) we are in the wrong place. We ought to be at the coast. This is *certain*, ~~At~~ at present if we have a school we must *pay* for the scholars either in money or in food and clothes. In such a school the scholars would be very uncertain unless *highly* paid for, and would be from the *lowest* strata of society. Do you think it best to begin on this basis?

As to our progress in the language I think that we have done about as well for the time we have been in China as the average of other foreigners who have been here for the same length of time - which is not saying as much as you in America think it is. We are all able to do *something* but as yet to do *nothing* in first rate style. We are able to understand much of what is said in our hearing but there is a great deal that we do *not* understand. Mr. Atwood has shown great aptness in picking up the common talk of the people

I will try now to answer your questions about reinforcements. We will no doubt need several more men to carry on the work here. If men were fit for the work as soon as they arrived on the field I should say that it would be better to wait two or three years before sending out others, but as a long time of preparation is needed for each of them that will not do. It is impossible to answer your questions as to the qualification needed. What we want is men who can adapt themselves to the people and to the work which circumstances shall thrust upon them. I do not dare to point out single faculties which are needed, for a one sided development in any direction might prevent a man's usefulness because the future demands are uncertain. I am sorry to be so unsatisfactory but this is all I feel justified in saying. In the Dec. Herald an article of mine appeared on the Mohammedans of Tai Ku. In this I was made to say that the community consisted of 15000 people. This was a misprint. What I said was 15 not 15000. I should be glad if this might be corrected.

Mr. Stimson has just left us for Tientsin to escort the new comers to Tai Ku. We expect them the first part of next month. Mr. Atwood and I have taken a house in a village in the mountains near by where we expect to live during the Summer. I think this will be no disadvantage to the work as well as good in point of health.

Mrs Tenney joins with me in regards

Yours very truly

C. D. Tenney

Taiku, March 1, 1886.
Rec'd May 13.

Tai Ku Hsien Shansi Apr. 6 1885

Rev. Judson Smith D.D.

Dear Sir

I do not know how it has happened that you have been so long without news from Shansi - I should have said that I am replying to your letter of Dec. 30 1884 which has just arrived - I think that letters have been sent to you quite regularly from us.

Our mails are frequently irregular in an inexplicable way. It is not uncommon for us to receive letters and papers two or three months after letters which left the United States earlier have reached us.

I have nothing of interest to report to you now and so will go at once to the question which you asked about the policy of our mission in regard to the matter of self support. While I was at the coast I was deeply impressed with the mercenary and dependent spirit of the native converts in the older missions. At Shanghai I heard old missionaries express the opinion that their work was rotten to the core and that from the beginning they had acted on a wrong principle. I became convinced personally that if nothing more stalwart than is generally found among the native Christians at the coast can be developed in China then it is not worth while for us to stay here. I do not think however that I expressed my opinion in any way that ought to have given offense.

I was a learner and occupied myself in making enquiries rather than expressing opinions. Toward the last part of my stay at the coast I did use to converse about the matter with certain persons though this was always in a private way never in any degree public.

When I returned to Shansi I expressed the opinions I had formed to the others of the mission and they seemed to fall in with them. At the annual meeting I offered the resolution that the mission should use no paid evangelists. This resolution was unanimously carried and this is all that we have done about the matter We have had several opportunities to employ evangelistic help but have so far declined it in conformity with the resolution passed at the annual meeting. My own present conviction about the matter of using money in our work is this. If money is to be used at all it ought to be used as the Catholics ~~do~~ use it i.e. on a large scale so as to bring whole Communities into nominal adherence to Christianity depending upon the after education to produce the renovating effect. I am not prepared to say that I think this a wise way to work, even if it were possible which it probably is not for missionaries situated as we are. I say if money is to be used at all it seems to me that this is the way to do it. To use just enough money to excite the cupidity of all the converts and yet not enough to make even a fair outward show of numbers and social influence seems to me to be very foolish. for you thus get all the disadvantages without any of the advantages. [I believe that the way for us is to make men propagate the faith to which they have been converted as a labor of love without thought of pay for it even though much less formal labor may be done and though we have to wait much longer for it than by the use of the other method. The difficulty in our way is that the old system is in operation all about us. and this indeed is a great difficulty.

I am very sorry that any members of the older mission should feel antagonized by what we do or leave undone. What may have been written by any individual of our mission to members of the other mission I cannot say. I can only vouch for myself that I have said or written nothing that ought to give offense though if anyone has been disposed to create bad feeling I think it quite likely that I have said things about the work at the coast that repeated as they ought not to have been might have caused offense. I am very sorry to differ in opinion with those who are so much older than myself and to whom I look with reverence. - especially so as I feel that I myself am an unprofitable servant and am likely to continue so.

We are all enjoying good health now and are anxiously expecting the arrival of Brothers Clapp and Osborn.

Mrs. Tenney joins with me in regards

Yours truly

C. D. Tenney

Tai Ku, Apr. 6, '85.
Rec'd June 19.

Tai Ku June 1 1885

Rev. Judson Smith D.D.

Dear Dr. Smith

I have lately received your letter of March 6.
Before this time you have doubtless seen Mr. Ament and obtained from him an account of his visit to the Shansi Mission.

The questions which you ask about our progress in the language I think I have answered more or less particularly in recent letters.
With regard to preaching, the three older members of the mission engage regularly in preaching though we have not at Tai Ku adopted the method of street preaching or street chapels as yet.
This is because we are not satisfied of the advisability of that way of working.
Preaching to people collectively is a thing unknown in China except as it has been introduced by foreigners and it is with great difficulty, in my opinion, that the Chinese people

are able to concentrate their minds sufficiently ~~to~~ upon the matter of the discourse to really get any benefit. Those who constantly hear preaching, as converts, learn to hear with the understanding. The way in which men seem to be influenced in China is first individually Then each man of any standing whatever practically does the thinking for a circle of people about him who follow his example. My own opinion is that the true way to reach the people is to cultivate them socially first having fitted oneself to do so, and then to quietly influence the right men until they are ready to adopt the new religion, then through them reach their relatives and friends. This opinion of mine has not met with the sanction of protestant missionaries in general and probably will not meet with your approval. Still I must be frank with you and say plainly that I do not think that it is the right way to get near the Chinese people to appear before them in the to them grotesque and undignified character of a street haranguer.

My opinion on this subject has been formed in spite of a strong predilection for that way of working which I had when I first came to China. In fact the great attraction to me about missionary work ~~to me~~ originally was that I supposed that there would be no limit to the amount of activity – a person might wisely use. I thought of the work as one in which one might preach from morning till night without being confined or restricted at all as is the case in Xn lands. I have been obliged to change my views on this as on a good many matters since I have reached China. Many changes in my views of things religious and practical have been made with great sorrow and burden of spirit. I ~~am~~ fear that I am not in my right place as a representative of the Am. Board in China but I shrink with a great dread from taking any step that shall look towards leaving the work to which I thought God called me, ~~with a great dread~~.

I have no particular mission news to report. We find Dr. Osborne and Mr. Clapp most congenial companions. Dr. Osborne has had a great many patients to treat since he arrived.

Our own family has been blessed by the coming of another little boy born about a month ago. Mrs. Tenney has recovered her usual health.

Yours truly

C. D. Tenney

Rev. C. D. Tenney.
Taiku June 1/85.
Rec'd Aug 15.

Rev C. D. Tenney!

Tai Ku Shansi June 7 1885

Rev. Judson Smith D.D. (Private)

Dear Dr. Smith

In my last letter (June 1) I alluded to a matter which I now take up my pen to write upon more fully.

The subject is, that of my fitness to remain a member of the American Boards Mission in China.

It is with great reluctance and dread that I approach the subject on account of its relation to the welfare of the work here, to my companions, and to the future of my own family.

However I feel that I ought not to postpone any longer doing what for some time I have seen must be done.

I write to you as a private person so that I may be sure that your eyes shall first read what I have to say.

I have already told you and you have doubtless been informed by others that I have doubted the wisdom of some of the methods employed by the older missionaries in China and that I am inclined to the trying of some new experiments in practical matters. It is not however of these things that I wish to write today. I own that it is discouraging to see the vehemence with which some people oppose all new departures in policy simply because they are new. Yet in these matters I am sure I am willing to unite with my companions in the best thing we can agree upon. and in respect to all these things most of us here would be able to work together harmoniously, for our relation to one another is that of real sympathy and love.

It is not in reference to my views of practical policy but to my religious views that I wish to write now.

Since I came to China my views of religious matters have undergone such changes that I cannot longer remain silent about them without doing violence to my conscience. In my work now, I confine myself to those large fields of truth in which I am in agreement with the theology of the Congregational Churches of America and with my brethren on the field. but as the work progresses and religious instruction must be given systematically to classes of enquirers this course will be impossible.

If I say a few words about my own past religious experience you may be helped to understand my present position.

During my college course I became rather skeptical owing in part to honest doubts and in part to a bad heart. Soon after graduating from college in 1878 I experienced a spiritual awakening under the influence of which I decided to study for the ministry. I think that I can see now that in turning from a skepticism rooted in sinful desires I failed to distinguish accurately between real and unreal doubts. In the rebound from my former state I went farther in the line of orthodoxy than my sober reflection would have carried me and farther than my sober after thought would sustain me. While I was under your instruction in the seminary and at the time I offered myself as a missionary candidate I thought myself to be in substantial sympathy with Cong. Orthodoxy yet even then I think that I looked at many truths in a different way from others who used the same phraseology. Certain of my views held at that time were undeveloped to their legitimate conclusions. It will be of no interest to you if I enumerate the influences which I have felt operating on me since I came to China. Enough to say that I have gradually been experiencing a change in some of my views of truth. I have tried to be honest with myself and my God.

I have felt the strongest temptation to be to smother my questionings, since all that I prize seems to go with consistency ~~still~~ and seems to be lost with divergence from evangelical views.
I will briefly indicate to you the points in which my present religious convictions do not agree with the general position of the Congregational churches at home.

First and chiefly, I am not able to teach the deity of Jesus Christ. I believe him to have been divinely commissioned as Savior of the world.
I believe that he was especially gifted with divine wisdom and power.
I believe that the harmony of his will with the divine will was such as has never been known in the case of other men.
I look on the religion which Jesus taught as the true religion destined to conquer every form of error and reign supreme in the world.
Still I must hold Jesus to have been not God but man.

Second I regard the Bible in general with reverence as containing a revelation of God to men, but I do not believe in an inspiration of the Scripture writers which lifts them above criticism

in matters of history or religious opinions.
On the whole I think it will be unnecessary for me to speak of my views on eschatology or other matters as I think my views on these do not differ essentially from views which are allowed and taught in the Congregat. Churches at home. From what I have written you see that I ought to be classified as a conservative Unitarian. and as such I suppose that I have no right to remain a member of the A.B.C.F.M.'s mission. I therefore entrust to you my resignation as a ~~member~~ missionary of the Am. Board. leaving it entirely to you as to when my resignation shall be presented.

I assure you, my dear Professor, that I am not taking this step hastily or lightly.

I have recognized this as the momentous question of my life. I have thought with the deepest grief of the injury which my action may do the Shansi Mission and of the depressing influence upon my associates whom I love as own brothers. I cannot help thinking also of my own future and that of my family I have no plans and no prospects, though I hope that I may find a way to continue my labors in China as an educator if not as a missionary.

If the Lord ever gives me the ability I shall repay the money that has been spent upon me by the Board.

Of my associates here Mr. Atwood and Dr. Osborne know of my intention to write this letter.

I only venture to hope that you will look upon me with charity.

Yours truly
C. D. Tenney

Taiku, Shanse, June 7, 75
Rec'd Aug. 15.

Tai Ku Shansi - July 27 1885

To Rev. Judson Smith D.D.

Dear Sir

Your letter of May 12 has just reached me. I did not suppose that any serious harm had been done by the publication of crude opinions in the Herald. I only intended to suggest that in *those things* in which a new comers opinion must necessarily be largely a matter of speculation care should be exercised. Considering the nature of my last letter, that of June 7, perhaps you will not expect any further communications from me. However as I am continuing to work as before until I shall receive word from you, so I will write as usual from time to time.

In company with Bro. Atwood I have been visiting a few villages from which we have had patients. Our visit to the village of Li Mien was especially interesting.

The only son of a respectable family in this village had been afflicted with a cancer and his case had been pronounced hopeless by the Chinese doctors. Mr. Atwood successfully removed the cancer and while the patient was recovering his mother, and part of the time his father also, lived upon our place in the city.

We became quite well acquainted with them and had many opportunities for religious instruction.

On our arrival in the village we enquired for the family and were directed to the house.

The son had returned to his business in Honan province, but the father and mother gave us a hearty welcome.

We spent the day with them. They treated us in a very hospitable way, serving up to us a good dinner and introducing us to their friends.

The thing which interested us most was to find that they had erected a tablet on their return from our place in the city, on which was written "Consecrated to the Worship of the Lord Jesus"

Before this tablet wase the incense urns and they told us that they burned incense twice every day in honor of Jesus.

Unfortunately at one side of the tablet was an inscription eulogizing the virtues of Mr. Atwood, who had healed their sick, so that the adoration, while primarily addressed to Jesus, was intended to be divided between our Lord and Mr. Atwood.

Of course Bro. A. explained to them the
exceeding impropriety of this combination.
I had them bring the Testament which I had
presented to them and marked the Lord's Prayer
as the example for them of that spiritual
worship which Jesus taught.
The influence already gained in this village
seemed to us so great that we ought to ~~use~~ find some
method to make use of it immediately, and so we
made this proposition to our friend. We said "If you
of this village will furnish us a suitable house
we will come and live here a month taking in
all who wish to be cured of the opium habit."
This proposition impressed our friend quite favorably
and after consulting with his ~~friends~~ fellow townsmen, he came
to us several days later to say that they had
the premises for us.

So in a short time we expect to go to ~~Lidtien~~
Li Mien and begin this work.
The advantages of so close contact with the
people of a village cannot but be great.

Yours truly
C. D. Tenney

Tai Ku, July 24/1885.

Rec'd Sept. 22.

Oberlin Ohio
Sept-14. 1885

Rev. Judson Smith D.D.

Dear Bro.

I need not tell you that your letter in regard to Mr Tenney brought both to Mrs Brand and myself surprise and sorrow. I had no idea that he was out of harmony with us on the fundamental doctrine of the deity of Christ. We had had several intimations of an unsettled state of mind in regard to certain topics. Indeed when he went away he was unsettled as many others were on the subject of inspiration.

But I had always felt that his intensely practical turn of mind and spiritual life would set him right when he got into the work. His position as you indicate it is the more painful to me because of the additional misfortune it brings to the Shansi mission. The fates seem to be fighting against that mission. I confess to a feeling of mortification in view of the failures of Oberlin men in that enterprise.

Besides if Mr Tenney should withdraw and come home I cannot think that with his earnest spirit he could attach himself to the already dead weight of the Unitarian body with the energy of the Gospel left out. I fear therefore that in that case it would result in his leaving the ministry altogether. I am glad you have adopted the plan you indicate, and I shall do what I can to help him back to the faith of his fathers. I do not by any means give him up. He is really a man of noble self sacrificing spirit. But in the first place he had an evangelically loose and hurtful bosom companion in College; then too, (if I may say it in all confidence to you) I think Pres. Fairchild lectures ~~here~~, though admirable in many ways did not present a very strong breast-work against either conservative Unitarianism or the doctrine of continued probation. I suspect that Tenney never got to the bottom of the Unitarian problem while here. And now since going to China he has I presume been studying Confucius under the almost insupportable weight and discouragement of Chinese heathenism; and that too without the books and the influence of other Christian men who perhaps would have counteracted some of his personal speculations. These circumstances together with the fact that he is still a very young man, give us hope that his present position may not be final-

I am sure from what I know of his nature that he must be passing through a terrible struggle. He needs therefore both sympathy and a rugged positive faith on the part of his friends. My judgment is that he should be given time, and made to feel just as little of the natural embarrassment of his position as possible. I shall hope to see you at the Annual meeting and talk further with you in regard to it.

Yours very truly
James Brand.

Rev. James Brand, D.D.

Oberlin, Sept. 14, 1880.

Rec'd Sept. 16

Taiku Shansi Sept. 23 1885

Rev. Judson Smith D.D.

Dear Dr. Smith

In my last letter I told you of our expected visit to Limien Chuang to open an opium refuge. Mr. Atwood was obliged to leave quite hastily after our return from Limien in order to meet Mr and Mrs. Thompson. Therefore it devolves on me to write a discription of our work together. As I mentioned before, our friends in the village secured us a house which we used free of rent for the time we were there. The town of Limien is remarkably well built for an unwalled town. So many of the houses have parts two or more stories high as to make the place look quite like a foreign town. The house provided for us was not one of the finest of course, but was well built and comfortable, affording accommodations for about twenty patients. Our coming had been much talked over so that soon after our arrival we had as many patients as we could attend to. Our patients varied in age from twenty years to over sixty. One had been addicted to the opium habit for forty years. While the habit generally increases on its victim, yet there are those who are able to limit themselves to a fixed amount daily and so continue the use during a long lifetime. The poorer ones of our patients did not smoke but only took a decoction of the ashes. The use of the ashes in this way allows those whose means fail, to continue the habit after they cannot afford the pure drug. There is an inclined plane of prices in the ashes ~~also~~, accompanied by decrease in effectiveness, according as it has been smoked once or more. The *old* smokers of means commonly eat the ashes of their own smoking so that the question now exciting some discussion as to the volatizability of morphia in relation to the opium habit is not of any practical importance, since all the ashes as well as all the smoke sooner or later finds its way into the bodies of opium users.

The method which we used in our small refuge was that of morphia injections with the dose gradually reduced. We also used constantly tonics and remedies for the various disorders which came as the dose was reduced. This method prevented that terrible suffering which results from suddenly stopping the opium and seemed to be successful in gradually obliterating the craving. Of course we cannot speak of success or failure until several months have passed and we see how the patients hold out.

"On its evangelistic side our stay of nearly a month proved very satisfactory. Living with twenty patients for such a length of time caused that crust of exclusiveness to be broken down and our relations with them and their friends became very pleasant. We had religious services with them twice every day and frequently had many outsiders to hear the teaching and witness the praying. We believe that several of those whom we helped to break off the opium have learned to prize the truths of Christianity as well as the medicines of the foreigner.

In addition to our work with the opium

Rev. C. D. Tenney,
Taiku, Sept. 23, 1885.
Rec'd Nov. 16.

patients Mr. Atwood visited a large number of people in their homes to treat the sick. We were much touched by the gratitude which the people seemed to feel on our departure. All the patients clubbed together and furnished us a great feast; after we had finished eating they brought a cart to the door and with their friends to the number of sixty or seventy escorted us through the streets of the town till we had passed quite out into the open country.

Those who belonged to the better class wore their dress suits such as are worn on ceremonial occasions so that it made quite a conspicuous tribute of honor to us.

An almost unlimited number of people in the town are anxious to break off opium now that they have seen that it is possible, and they beg us to return as soon as Mr. Atwood comes back from Tientsin. Other villages have invited us to come and stay with them, so that it seems likely to open a new way of reaching the people that may be profitably and extensively employed!!

Yours truly C. D. Tenney

Edgewater Park Oct 4th 1885

My Dear Dr. Smith,

I received a few weeks since a letter from my Son Chas. D. written on the 27th of July stating that there had been such changes in his views that he did not think it quite right that he should longer labor under the direction of the A. Board. He also stated that he had written to you and had sent in his resignation on the 7th of June. He gives me *no particulars* as to what the changes are in his beliefs.

I need not tell you that I am astonished and grieved. I have not yet written him for my heart is so pressed down with sorrow that I cannot write. Neither do I think it best to write him until I know more.

I feel that it is asking very much, to ask you in the crowd of your present duties to write me a brief statement of the particular change in his views. And what course you propose to take, or have taken in his case. Have you accepted his resignation? or are you making it a matter of correspondence and postponing action for a time? Your course and views will indicate to me the right thing for me to say to the dear Boy. I want to cooperate with you, but whatever is your decision, I shall bow to, with Christian submission.

I think I know my Boy well enough that he is an earnest, honest Christian and very conscientious in every act of his life. His fault is a too firm reliance upon his own convictions and conclusions without giving sufficient weight to the testimony of the greatest good who have lived before him. I cannot but think he will come out right if you bear with him, or rather ask ~~him~~ him for a time to withdraw his resignation.

I am laboring in prayer for him.

Will you be so kind my Brother as to give me the status of matters with him that ~~a~~ burdened and anxious father may know just how to write ~~to~~ ~~write~~ ~~to~~ ~~this~~ erring but much beloved Son. I did think of attending the meetings of the Board this month, but the sad news from China has left me no heart to go.

I am with very high esteem

Your Bro. in Christ

Danl. Tenney.

290

Rev. Daniel Tenney
dgewater Park, Oct. 4, 86
Rec'd Oct. 6.

Taiku Shansi Dec. 5 1885

To Rev. Judson Smith D.D.

Dear Dr. Smith

I have just received your letter of Sept. 9 and feel very grateful to you for the kind expressions which it contains. I was very sad over the grief which I knew my letter of June 7 would bring to you and to those who were my friends and the friends of the mission. I am sorry that my action should have been followed, and to some extent preceded, by so much of warmth on the part of some here in regard to my remaining a member of the mission, and in regard to my influence and work while remaining here. When you have read what is likely to be sent you by certain members of our mission you will doubt my statement that I have confined myself to the common ground of theology in my work here. I repeat the statement however, and venture to affirm that if you ever call for specifications as to the particulars in which I have been unfaithful to my covenant with the American Board, no one will be able to furnish them. (I quote the charge that is made against me here.) In my judgment the bitterness which is so much to be regretted has arisen entirely from differences in matters of missionary policy. Religious differences have had no part in our discussions, and can have had a share in the feeling which has arisen only as they were conjectured. I have felt it my duty to the churches at home to exert my influence earnestly in favor of such changes as seem to me positively essential to the development of a healthy work. As I have already stated to you, my reason for desiring a change of methods in mission work is that I regard much of the results which I had formerly looked upon with enthusiasm as spurious. The statement of such an opinion, however moderately, has stirred up feelings of indignation on the part of those who still regarded those results as brilliant evidences of the working of the Holy Spirit. I cannot feel that I have done wrong in expressing the opinion to which I arrived after careful study, since ~~when~~ it was necessary in order to make a change in methods.

In the same mail which brought your letter there came a letter from an English friend who is the senior missionary in charge of a work near to our own. If I quote a few words written confidentially to me, you will see that others besides myself, and those too of undoubted orthodoxy, are becoming filled with dissatisfaction at the results of the old methods. He writes

"The missions in this neighborhood are not worth much if worth is to be reckoned by the number of genuine converts. Dr.— complains that all their members but one are in foreign employ and we are not very much better, because the members who are not in our employ do not come near us. They are probably men who have given up hope of getting anything out of us and so they leave us alone."

He then tells me plans for work which he is revolving, the principal feature of which is that *no* money shall be paid out for evangelistic work; and closes with his hope that in this way *genuine* men may *sometime* be secured. His last sentence is "I would rather wait years for that than go on gathering together such stuff as we have in our churches here now."

The writer of this frank letter said that he wrote to me as he did, because he wanted to discuss plans with some one who was not tied down

Tai Ku, Dec. 5, 1885.
Rec'd Feb. 4, 1886

by bigotry and narrow mindedness. I have quoted his words to show you what is sometimes said in confidence by old missionaries, and also to justify myself from the implication of having sowed discord in the mission through pessimistic views which have grown out of unorthodox views of truth.

I thank you for the suggestions which you make in your letter as to my religious study and thought. I am not so foolish as to suppose that I have arrived at conclusions so sure as to make all further thought unnecessary. I intend to keep these profound questions of religion *open* as long as I live.

When you shall have fully learned the feeling entertained by two of the mission in regard to my remaining a member of the mission, I have little doubt but that you will promptly present my resignation. In expectation of that result I shall now enter into correspondence with certain persons as to openings in educational work in China. My doing so will not interfere with my doing as faithfully as possible whatever I can do in the way of work for the evangelization of Shansi in connection with this mission as long as I remain a member of it.

Yours Sincerely C. D. Tenney

Tai Ku Dec. 25 1884

Dear Dr. Smith

Your letter of Oct. 2 reached me yesterday and was very welcome. Since it was written our work has suffered great loss in Mr and Mrs Price.

The Shansi mission seems to be peculiarly afflicted in its early stages. The individual trial to our lost brother and sister ~~are~~ is so great as to seem to claim all sympathy rather than our trial as a mission.

Our courier brought us the first news of the trouble in the W. Africa Mission. We hope that subsequent news may relieve the weight of the disaster. As we have heard it, ~~all~~ the missionaries have been driven from the field.

Our Christmas day has been a busy one. In the forenoon we had religious services and in the P.M. we gave a feast to our Chinese friends and our dependents. It passed off very pleasantly and I think will serve to impress the lesson of the nativity.

The war has not affected our work much yet though I think the course of wisdom lies in keeping quiet until the affairs of the nation are more settled.

There is no disposition to renew the question of mission stations at present and we are as harmonious as is to be expected probably. There is something about China which acts against mutual agreement. It seems impossible for many people to see things in the same light. The only remedy which is likely to prove satisfactory is for each to accord the other the greatest possible freedom in methods of work. I cannot but think that the attempt to repress individuality for the sake of unity is most unfortunate.

I want to make a request of you as the one who will make gleanings from the letters of our mission for publication and that is to be wary of the opinions of newly arrived missionaries about China and the work. Our mission has been made a laughing stock among older missionaries by the crude and absurd opinions which have been published from members of it. An example in hand is Mr. Price. He came out with the deserved confidence of the secretaries as a man of excellent judgment and such he undoubtedly is in matters which he understands, but he did not know enough to justify him in forming a judgment about many things as long as he was here and so when his opinions appeared in print they were necessarily to a great extent absurd. After being here two or three months he described the relative importance of this city to other places and made the statement in the Herald that Tai Ku has branch business houses in every country of the world. whereas it is not known that any firm here has a house *outside* of China and to the most limited extent *in* China. So his statement about Shansi being indifferent to idol worship and ripe for the gospel is calculated to mislead the people at home and grew out of his misunderstanding of the ways of the people here. Observers who have been years in China

Taiku, Dec. 25, 1886.
Rec'd Apr. 27.

agree that Shansi is most superstitious and above ~~all~~ other places devoted to idolatry. It does not seem to me fair either, I will be frank to say, to publish the pain opinion of a new recruit on a subject of policy on which all those earlier on the field are agreed, while not a word has been selected from the letters of the older members on the subject. I refer to the subject of conformity to the Chinese in dress. Different members of the mission wrote giving their views on the matter but nothing was published until a new comer expressed dissent from the action of the others.

I hope you will not be offended at my criticisms. nor understand them to imply that I do not feel the warmest affection and respect toward Dr. Clark and all others in authority at Boston. This is a small matter, perhaps not worth speaking of.

Mrs Tenney wishes to be remembered.

Yours truly

C. D. Tenney

Taiku Shansi May 7-1886

To Rev. Judson Smith D.D.

Dear Dr. Smith

Your letter of March 4 has just reached me. I was not surprised at the contents as I have been anticipating the news of your letter for a great while. The uncertainty which has hung over my future for the last few months has made it hard to undertake anything with enthusiasm. If you had been able to tell me before just what you intended to do, or just how long you wished me to remain in Shansi, my views remaining the same, I could have worked more effectively during the time I remained.

Now that the time has come when my connection with the mission is to be severed the sadness which has filled my mind for the last year deepens. I have come to realize more and more the harmony of feeling and purposes between myself and my companions here, though our creeds do differ. It will be a bitter disappointment to me if I fail to find an opportunity to help on the work of Evangelizing China as an educator. I am sorry indeed to be the means of inflicting another injury upon the Shansi mission. The loss of the Osborne family has been a severe blow. Those who are left seem to feel very much disheartened over my prospective departure, even one of the two who I supposed wished my withdrawal. I am exerting all my influence to prevent them from yielding to their discouragement.

I have been very grateful to you for the kindly tone of your letters to me. In view of the unfortunate and disappointing results of my course of action I should not have been surprised if you had written harshly.

My future is still very uncertain. I have not yet received any encouragement in the way of openings in China and unless I get labor either as a missionary or as an educator I do not feel like staying. My thoughts and my education have led me toward work of this sort and I am not willing to settle down in life to simply earning my bread in a secular pursuit. My heart has never been more fixed in consecration to Christ and his cause in the world, though I have been led to conclusions that separate me from my former companions in the work.

I shall not be able now to move my family from Shansi until after the hot summer weather.

I will not write further until I receive from you the definite message of which your letter was intended to be the announcement.

Yours very truly

C. D. Tenney

Tai Kee, May 7, 1876.
Rec'd July 6.

of inflicting another [illegible]

[illegible]

I have been very grateful to you for the kindly tone of your letter, though in view of the unfortunate and disappointing results of my course of action I should not have been surprised if you had written harshly.

My future is still very uncertain. I have not yet received any encouragement in the way of openings in China but unless I get later letters as discouraging as [illegible] I do not feel like staying. My thoughts and my education have led me towards work of this sort and I am not willing to settle down in life to simply enjoy my talent in a secular pursuit. My heart has never been more fixed on consecration to Christ and his cause in the world, though I have been led to conclusions that separate me from my fr

Taiku Shansi July 6 1886

To Rev. Judson Smith D.D. - Sec.

Dear Dr. Smith

Your letter announcing the acceptance of my resignation reached me by the last mail. and of course caused me no surprise. I thank you for the kind expressions contained in your letter.

The weather is such that it will be impossible at present to move my family to the coast. The mission have invited me to remain two months longer and continue to do the business of the mission while I remain. I have concluded to draw one third of the usual salary while I remain.

I thank you for your advice in regard to an immediate return to America. I have not yet come to a certain conclusion about the future. As soon as I have decided I will write & let you know. Your letter to Dr. Osborne I have forwarded to him in America.

Yours truly

C. D. Tenney

Tai Ku, May 7, 1886
Rec'd July 6

Taiku, July 6-1886
Rec'd Sept. 16

Ta ching River - Between Paoting Fu
and Tientsin Oct. 30 1886

To Rev. Judson Smith D.D. Sec.

Dear Dr. Smith

Your letter of July ~~6th~~ 21st reached me a short time since. I have delayed replying for a fortnight hoping to be able to write more definitely about my own plans.

You ask me to reply to your inquiries about the ground of my resignation and the present attitude of my mind in regard to religious doctrines.

Your judgment that the original ground of my resignation still exists is substantially correct. I cannot see that my language in the letter of June 7 1885 is an overstatement of my divergence from orthodox views, unless my statement regarding the question of Christ's divinity implies a degree of certainty in dissent from the orthodox view that I should not have expressed. My position in regard to all the doctrines that I have mentioned to you should be described as a certain faith up to the points which I indicated; beyond those points I am in doubt, neither affirming nor denying.

I am conscious that I have experienced some change in my religious life since I first wrote to you of my feelings. When I first became conscious that my convictions on certain subjects were not strong enough to justify me in preaching the doctrines involved, my mind naturally fixed itself upon my doubts so that although my doubts were of small importance in comparison with the firm convictions that still remained, they very largely determined my mental condition. I have come to see the folly of allowing doubts to rule over the mind and am enjoying more of peace in trusting God and my purpose is firm to serve God and be satisfied whether He reveals to me the solution of my doubts or leaves me in uncertainty. This change in my own mental condition however I am well aware can interest you only as my personal friend. Since I have not yet made any further advances toward definiteness of creed I can say nothing that may furnish you a reason for advising the Prudential Committee to reverse their previous action.

I have never felt the slightest tendency to complain ~~with~~ at that decision. It was what I expected and it was evidently proper. Certain friends made some movement looking towards retaining me in the service of the Am. Board for a time as an educator. If the Committee had thought it expedient I should have been glad to have engaged in work that might have been useful in securing the grand result aimed at by all missionary work, while I was left free to consider carefully the religious questions upon which I was in doubt without being constantly forced by the nature of my work to commit myself upon one side or the other. I had no expectation of being allowed to work in this way however and should have been the last to ask for such a privilege.

I have been seeking an opportunity to continue my work in China in connection with some secular educational enterprise, and although the future is still quite uncertain I have determined not to leave China for the present and I am now taking my family to Tientsin where I have made arrangements for passing the winter.

I want to say a word to you about my reception of the efforts made by yourself and by many other loved and esteemed friends in America, to lead me back to a certain faith in those matters about which I ~~was~~ am in doubt. Because I have not immediately changed my position in response to your suggestions you must not understand that I have regarded them as without weight.

The state of the case is simply this. Doubts which have grown slowly cannot be immediately dissolved by the presentation of general considerations which cannot have escaped some degree of attention before. The only way in which the solicitations of friends could have produced ~~a~~ so sudden an effect would have been by causing me to disregard intellectual difficulties and yield to my emotional nature. A faith which comes in this way, as I have proved by experience and observation, is very unsubstantial. and I hardly think you would wish it for me; and yet you seemed surprised that my answer to your first letter, which I wrote immediately after the receipt of your letter, did not indicate that your words had produced any effect.

I regret as much as any one can the present condition of the Shansi mission. While I have been at Tientsin and Pekin I learn that Mr. & Mrs. Atwood have left Shansi for Shantung. I knew that Mr. Atwood felt that he could not remain in Shansi but I did not expect that he would leave so suddenly. and while I remained I used all my influence to prevent him from doing anything rashly. However it would be impossible for anyone who thoroughly knew Mr. Atwood's circumstances not to sympathize with him, and I have no doubt you will take great pains to learn the facts on both sides before you condemn him severely for what may seem to you an error in judgment in acting too hastily.

I will write you again soon and give you more definite information about my own movements. I shall certainly be engaged in teaching a class of Chinese this winter though I am not able to say yet whether it will be under the auspices of the ~~Ct~~ Customs Taotai, a Chinese official of Tientsin, or on my own responsibility.

I thank you for your expressed interest in Mrs. Tenney's welfare. I have felt the possible injury I might be doing here far more than that which might befal me personally.

With sincerest regards from my wife and myself

Yours truly

C. D. Tenney

Tientsin, Oct. 30, 1886.

Rec'd Dec. 16.

Tientsin China June 12-'87

To Rev. Judson Smith D.D.
Dear Dr. Smith

I remember your invitation to keep you informed about my plans and progress. and I am very happy that the ties that once bound me to yourself and to the Am. Board should not be entirely severed. We enjoyed seeing Mr. Price again on his way back to Shansi. and very much admired his courage in returning to the work. I have great fear that Mrs. Price will not prove able to endure the strain of life in China but shall hope for the best.

The conditions of missionary life and work in China are such that persons of a nervous temperament or those who are inclined to brood over matters are pretty sure to break down. It is not simply the climate nor the necessary change in ~~hap~~ habits of life but it is these in connection with the peculiar nature of the discouragements connected with missionary work here.

I have been more successful than I had dared to hope in building up a school at Tientsin.

My school has grown to such proportions as to make me independent financially and I have recently been ~~further~~ honored by an appointment to act as private tutor to the children of the Viceroy Li Hung Chang. I give three hours in the afternoon and evening to that work so that it does not interfere with my school. Therefore I have my hands full of work which I fully believe is the most important for China of anything that can be done *at this time*. I also have the promise of the Mastership of the Govt. College next fall so that I have reason to feel very happy in present work and in future prospects. The wonderful way in which the Lord has directed my steps and raised up friends where I needed them during the last & year has made me strongly realize that I have a work to do for Him and that he has been taking his own way of leading me into it.

Before closing my letter I want to venture a word of advise in regard to Dr. and Mrs. Osborn at the risk of being regarded impertinent. Mr. Price remarked to me when he passed through that he had been instructed to get the voice of the Shansi Mission in regard to the return of Dr. and Mrs. Osborne. Now I understand as you or any one else cannot the nature of the influences personal and otherwise that have acted upon Dr. and Mrs. Osborne and ~~that~~ also those that will decide whatever action the Mission may have sent to you. I know from Dr. Osborne and his wife directly of their renewed zeal and enthusiasm and their great desire to return to the missionary field. I have no reason to suppose that you will care for my advise, but it can do no harm if I offer it. I have thought it probable that the Shansi Mission would refuse to invite Dr. and Mrs. Osborne back, though I am ignorant as to what their action has been. Now I believe that it would be a mistake to send them back to Shansi whether the Shansi Mission invites or not. I know perfectly well that a new man who has no associations with the past will have the best chance of success there. But I am equally sure that the Am. Board will lose a most valuable man and woman if they decline to send Dr. & Mrs. Osborne to China. I know them well enough to know that their success as missionaries would be brilliant under certain circumstanses.

If Dr. Osborn could go to a place like Tung Cho I have not the slightest doubt of the highly satisfactory result: and mind and body are so related that I should not have any fear of Mrs. Osborn's health. I could give extended and, as I think, conclusive reasons for what I have said but I do not suppose it worth while to particularize.

We enjoy Mr. Atwood's society very much though my time is so fully occupied with my teaching that I do not have time to cooperate with him in the work as I should like to do.

Please remember both Mrs Tenney and myself to Mrs. Smith.

Yours truly
C. D. Tenney

Filed, July 26

1 Extract Page 1

Li Shih Hsien

It was not as large as many of the unwalled villages on the plain. The city had quite a singular appearance from its being built on a slope and also because the streets were smooth and clean, there being no carts to plough up the streets. In this region all hauling and transportation is upon the backs of animals. I walked through the city from the North gate nearly to the South gate where I found an inn. At first I thought my coming was not going to be noticed much, but before many minutes had passed a throng of people came and until after dark my room was full. It was of no use to talk to the people the first evening, for they were too full of curiosity to appreciate anything but a few facts about myself.

I was glad to learn that the next day was a market day on which the people of the surrounding villages would be in the city. Early the next morning I called at a shop which opened off from the inn yard whose proprietor had invited me

I had a talk of three quarters of an hour with half a dozen men there. They questioned me about America, of course. I tried to convince them that the United States did not pay tribute to China, as they supposed, and I explained that we had literature and scholars of our own. They had been informed that in foreign countries all political honors fell to mechanics who won them by competitive examinations in mechanical skill. I found that the Roman Catholics had worked considerably in this region so that it was assumed that I belonged to that sect. I had to explain continually the difference between us and them. This was decidedly distasteful to me because I do not like to hinder them, for I believe they are doing a good work in spite of their errors. In their preaching to the heathen they seem to depend upon those fundamental truths which we also preach. if I can judge by the way in which their doctines were apprehended by those to whom I spoke. After taking a little breakfast I went out into the streets and sold a few books and spoke to a few people just to

3

remind them/ that I was in the city and then returned to the inn. As I expected people

"Early in [illegible] at the inn

soon began to call, and from that time till dark my room was full of people coming and going, reading my books, and talking with me. I saw that the innkeeper was a little restive under the presence of so many and I sent word to him that I knew I was troubling him, but that I should remember it when I settled my bill. After that he was perfectly contented. It was much better for me than being on the street for in the room people were, in a sense, my guests, and so had to be more careful about their manners.

Almost all whom I saw bore traces of the opium habit and I was constantly asked if it could be broken off by the use of any medicine. I was talking with one tall man of six feet three or four inches in height about the opium when I asked "Do many of you here take it?" He replied "Many? All take it" Then going about in a laughing way he said "Look at this face and that one." They received his charges with a smile

no one attempting to deny it."
I was especially interested in one young man who was in mourning for his father. He took one of the books. and said that his father bought a book of a foreigner several years before and that they still had it in the family. He frankly admitted that none of them had read it much. Then as we were talking about the doctrines of Christianity he began to ply me with questions in the form of charges against the Roman Catholics. His two important points were that they did not reverence the Gods and that they did not venerate their ancestors. He gave as an instance that he knew of a Roman Cath. convert who split his ancestral tablet into kindlings and burned it. The first charge that Christians do not reverence the Gods is easily answered, but the second is hard to handle. for the conscience of a Chinaman is really touched at the idea of omitting the ancestral rites. I replied to my questioner and the crowd who were listening to us that we held as a cardinal doctrine of religion reverence for parents

-that we were filial to them while living that we buried them with proper ceremonies when dead, and that we repaired their graves after their burial. I waited long enough for these things to take effect on their minds, and then went on to say that we were forbidden to pray to all spirits - that we worshiped the one true God and him only. This explanation seemed to satisfy their minds that we were not absolutely reprobate in the matter of respect to parents.

During the day at Yü Shih Hsien I had many interesting conversations and some that were not interesting as for instance with people who wanted to know how much pecuniary advantage might be gained by joining us. I was informed that any or all of them would enter the church for enough to keep them in opium. After stopping one day and part of another in Yü Shih Hsien I concluded that it was long enough for a first visit and set out for home by another route. The morning was bitterly cold

We had to climb a mountain ridge to get into another valley. All the preceding day I had been constantly hearing about a village called Lin Tou which had gone over to the Catholics en masse only three years before. The valley into which we descended was the one in which this village was situated. We went within two or three miles of it. I did not care to visit the place. but in all the neighboring villages I found that the Romanists had done vigorou work and had a considerable number of converts. It was not profitable for me to do much in that region. I could scarcely convinc the people that I was not a Romanist. Indeed I saw that most of them did not believe me when I denied it.

I was told in one of the villages that during the past year the ~~Cath~~ Romanists had sent a man with books for sale and distribution and that he had lived in the villages for several months going about from one family to anothe My way home took me through a rather desolate region where the villages were few and small. "At one of the villages I

(along the villages)

tried a new way of working. I went to the village and enquired whether any one there could read. One was soon found. I told him and the other villagers something of who I was and then took out ~~out~~ a little book which gives an outline of the doctrines of Christianity and said told them that I had a most valuable present here, that I wished to make to the villages; that if they would read it over together very slowly and carefully they would find out the worth of it.

They recived the book quite ceremoniously and bowed me out of the villages as though I was quite a benefactor.

The last place I stopped at over night on my trip was in ~~quite~~ a picturesque spot. The inn was a shanty built of boulders and mud situated in a deep ravine with mountains towering up on both sides. No village was in sight though not far off was a small mountain village reached by climbing up the bed of a small ~~mountain~~ torrent.

Rev. C. D. Tenney.

Thompson Rev. James B.

Theo. Sem., Oberlin, O.,
Dec. 21, 1884.

Rev. Judson Smith, D.D.,

Dear Professor,—

I have of late been giving serious, prayerful thought to the subject of Foreign Missionary work. As a result, I have been led to think of offering myself for it. Would you encourage me in this?

My inclination leads me to look towards either China or the Micronesian Islands.

Please say what you would advise me to do.

Yours faithfully
J. B. Thompson.

Oberlin, Dec. 2, 1884.

Recd Dec. 4.

Theo. Sem., Oberlin, O.,
Dec. 8th, 1884.

Rev. Judson Smith, D.D.,
Boston, Mass.

Dear Professor.-

I beg to thank you for your kind reply to my former note. Acting on your suggestion, I have spoken to President Fairchild and the Professors. They all encouraged me, and promised to forward their opinions to the Board.

Enclosed please find some testimonials, and letters that in some instances accompanied the former; also my "application" and the required statements of faith, etc.

In reply to your question will say, that Mr. Hiatt of the Sr. class is giving the subj

Mr. James B. Thompson.

Oberlin, Dec. 8, 1884.

Rec'd Dec. 11.

Band is doing its best to increase the interest in Foreign Missions. The meetings held under the direction of the band have been well attended.

Very truly yours,

J. B. Thompson.

Thompson.

Mr. J. W. Thompson.

Theo. Sem., Oberlin, O.
Dec. 17th. 1884.

Rec'd Dec. 20.

Rev. Judson Smith, D.D.,
Boston, Mass.

Dear Professor, -

Your favor of Dec. 11th reached me on Saturday. I thank you for your kind words.

Will say in reply to your question, ~~that~~ Mr. Hiatt is still seriously thinking of the claims of the Foreign Mission work upon him for personal service. I think a word from you would probably help him to a right decision. I told him that I had informed you of his thoughts on the subject.

There is quite an interest

being taken in [illegible] in the Seminary now. We are hoping for good results.

Praying with you that the Prudential Committee may be divinely guided in considering my application,

I am

yours faithfully,

J. B. Thompson.

Oberlin, O.

Feb. 4th, 1885.

Rev. Judson Smith, D.D.,
Sec'ty A. B. C. F. M.,
Boston, Mass.,

Dear Sir,—

I underwent a medical examination last week, and to-day I am sending the certificate to Dr. Alden.

I look forward with ever-increasing pleasure to the work in the foreign field. It is my intention to get ordained here soon after graduating, and then to make a short visit to my mother. After that I shall be ready to go whenever the Board may see fit to send me.

I am fully persuaded that the sooner one can get on the field, the better it will be both for himself and for the work. I suppose the Board will expect me to start sometime in September at the latest. At all events, I shall hold myself ready to receive "marching orders".

Fraternally,

J. B. Thompson.

Mr. J. B. Thompson.

Theo. Sem., Oberlin, O.,
Feb. 14th, 1885

Rec'd Feb. 16

Rev. Judson Smith, D.D.,
Boston, Mass.

Dear Mr. Secretary,—

Your favor of the 7th inst. reached me in due time. All the members of the Seminary to whom I have spoken on the subject, say they would be very glad if you could pay us a visit. Most of the senior class, however, have chosen the home fields. Several of them would gladly go abroad but are prevented by circumstances over which they have no control. Mr. Bradley is detained b the poor healt

Hiatt still remains undecided.

I have not left the subject of marriage unthought of, but I have not made any arrangements about it. Of course a matter of so great importance cannot be hastily decided upon. My wishes would lead me to defer getting married, but then I know that marriage is almost an essential qualification for successful missionary work.

Fraternally yours,
J. B. Thompson.

The reports from Shouse seem to be quite encouraging.

Faithfully Yours

J. B. Thompson.

Rev. J. W. Thompson.

Oberlin, O.,
May 7th, 1881.

Rec'd May 9.

Rev. Judson Smith, D.D.,
Sec. A. B. C. F. M.

Dear Mr. Secretary, —

Our commencement takes place on the 5th of June. My ordination is to occur on the preceding day.

I am arranging with Mr. Price to purchase some of the things he left at Shaw: This will render it unnecessary to take much of an outfit, thus saving freight, insurance, etc. Mr. Price informs me that clothes, etc. can be purchased there at prices as low as in this country.

It will be necessary for

me when the time comes to draw upon the funds of the Board for my outfit. I regret having to do this. I would much rather pay my own expenses if it were possible for me to do so. But this is not practicable as I am without means of my own. I would like to know how soon before leaving I can obtain an appropriation from the Board.

With regard to marriage, I confess it is a serious question with me, whether a person of very limited means and with no insurance on his life ought to get married. Before missionary I had determined to wait till I could afford a life-policy at least before getting married. Consequently I did not even get engaged to any young lady, and am not at the present time. In view of these facts I wish to know if the Board would object to sending me out single.

I can be ready to leave San Francisco by the middle of August, at the latest, if I am so required.

I am anxious to get to Shanse as soon as possible, in order to begin learning the language. The sooner the better

Mr. James W. Thompson.
Oberlin, May 11, 1885.

Oberlin, O., Rec.d May 13.
May 11, 1885.

Rev. Judson Smith, D.D.,
Sec. A.B.C.F.M.,
Dear Mr. Secretary.

Your favor of May 9, reached me to-day. I will endeavor to comply with its instructions.

I had hoped to have you present at the ordination; but Prof. Currier, who, as one of the Committee appointed to make the arrangements, had promised to find out if you could come, informed me last week that you would not be here. The committee thought they the expense it would incur. If you are to go further west, we could perhaps arrange to hold the ordination at the time when you would be here on your way back to Boston, if you expected to return with a few weeks. I shall be sorry not to have you take some part in the service.

I would like to know when I can draw upon the funds of the Board for my outfit.

Faithfully yours,

J. B. Thompson

Rev. J. B. Thompson

Oberlin, O.,
June 6, 1885.
Rec'd June 8

Rev. Judson Smith, D.D.,
Sec. A. B. C. F. M.,
Boston, Mass.

Dear Sir,-

I am now quite through. The graduating exercises came off yesterday. Ordination took place on the preceding day. I expect to leave Oberlin on Monday next for St. John's. I will write you when I reach my mother's.

My address will be, St. John's, N. F.

Yours faithfully,
J. B. Thompson

Rev. J

Dea

son
my
Nsu
wee
we
som
One
to a

th

I J

Gr
sov

Kingsport, N. S.,
June 23, 1885:

v. Judson Smith, D.D.,
Sec. A.B.C.F.M.,
Boston, Mass.

ear Mr. Secretary,—

I have been omewhat disappointed in y efforts to reach N. Y. sually two boats go each eek, but last week they ere both detained for ome reason or other. ne is now advertised o sail on Friday evening.

I have endeavored to improve the time giving miss'y addresses.

I have determined to w out married, and hope oon to forward the lady who will join me in the Shansi Mission and who is in every way qualified to do a good fine work either at home or abroad.

I will do my best to be ready to join the Sept. company. That seems to be the best time of the year to take the journey. It may be necessary however for me to preach a month or two on returning from St. John's in order to get some needed funds. I suppose if I pay my own passage to Boston the Board will undertake my travelling ex-

John's again by the first boat in August. I shall probably be in Boston en route for the West about the 2d week in August.

I have no more enquiries to make just now, but thought it proper to make you acquainted with my whereabouts.

Respectfully yours,
J. B. Thompson.

St. Johns, N.F.,
July 7, 1885.
Rec'd July 13.

Rev. Judson Smith, D.D.,
Sec. A.B.C.F.M.,
Boston, Mass.

Dear Mr. Secretary—

I arrived here last week. There were two letters awaiting me from you, and I have received another since. There is only one mail a week from N.F. to the U.S.

I have received the list from Mr. Price. He informs me that a Pass-port can be procured in China. I am writing to Rev. Mr. Stanley &c

procure one for me. I have obtained the necessary certificate from the Governor of this Colony.

I intend to apply for the appropriation next week and expect to be in Boston before the middle of August.

St. John's is my present P.O. address. I will inform you of any change.

With many thanks for the information contained in your last

Faithfully yours

J. B. Thompson.

Rev. J. B. Thompson.

St. Johns, N. F.,
July 13, 1885.

Rev. Judson Smith D. D.
Sec. A. B. C. F. M., Rec'd July 21.
Boston, Mass.

Dear Mr. Secretary—

I find it quite inconvenient to be here as the mails are not regular. I hope to leave by the next boat for Pictou, and have written Treas. Ward for the necessary means. If it had not been for the irregularity of the boats on my downward trip I would have had enough means to pay my way back to Boston without drawing upon the funds of the Board.

I wish you to secure

the usual grant for outfit against I come to Bost
I do not know at the presen
writing if it will be possible
for me to go with the Sep. company. I am anxious to do
so, and am arranging for i
But I cannot be positive
until I hear further from
the young lady who will accompany me. I fully
expect to have all arrangements in that direction
made before I reach
Boston.

I have spoken on forei
missions several times si
coming to St. Johns. Yesterday I addressed a uni
meeting of the Methodists
one of their churches.

I shall leave as soon

as I hear from Mr. Ward. If you have any communication to make after that before my arrival in Boston, please address it to me at St. John, New Brunswick.

Yours very respectfully
J. B. Thompson.

as I have given all there

If you have any commun-

ication to make of [illegible]

before my arrival in Boston

please address it to [illegible]

at the [illegible]

[illegible]

[illegible]

[illegible]

[illegible] I fully

expect to have the company

[illegible]

[illegible]

[illegible]

I have spoken to your

[illegible]

[illegible]

[illegible]

[illegible]

St. Johns, N. Y.,
July 13, 1885.

Mr. Langdon S. Ward,
Treas. A. B. C. F. M.,
Boston, Mass.

Dear Sir—

Dr. Smith has instructed me to write to you with reference to tickets, etc., for Shansi, China.

I expect to leave San Francisco with the Sep. company. But would it make any difference in your arrangement if I did not get away till Nov.?

If the miss'y has any choice in the matter, I shall probably want to go *via* St. Louis Mo. To that point a single ticket would do.

I wish to leave St. John's the last week in July. It will cost me nearly $30 to get to Boston: St. John's to Pictou $12 - including meals. Pictou to St. John $6. St. John to Boston $6 - meals not included. I would be glad to receive the $30, so as to enable me to leave by the next boat for Pictou.

Respectfully yours
J. B. Thompson

Rev. J. B. Thompson
July 21/85.
a. " 23 ,

Sec Smith.
(I have remitted $30.)
but couldn't answer } LSC
the question of delay.

Tai-ku, Nov. 5: 1885:

Rev. Judson Smith, D.D.
Sec. A. B. C. F. M.,
Boston, Mass.

Dear Mr. Secretary,—

I am glad to be able to report my safe arrival at Tai-ku on Oct. 21st. Rev. I. J. Atwood of the Shanse Mission was at the coast to meet me. The trip out was a pleasant one, on the whole.

When at Kobe, Japan, I had the pleasure of visiting two or three of the native chhs. in company with Mr. Jencks. It was certain to me that a great work is being done there. The leaven is working. I had no opportunity to see anything of the North China Mission.

The brethren here are planning for the winter's work. The mission has again decided not to employ native evangelists.

This appears to me to be a wise decision. I regret, however, that the vote was not unanimous.

I am just settled, and am trying to learn some Chinese phrases. A teacher is expected every day.

Very respectfully
J. B. Thompson.

Tai Kee, Nov. 5, 1885. 4
Rec'd Jan. 15/1886.

Shanse, China,
Dec. 17, 1885.

Rev. Judson Smith, D.D.,
Sec. A.B.C.F.M.,
Boston, Mass.

Dear Mr. Secretary,—

You will be interested to learn that I am liking Shanse very much indeed. So far, the climate agrees with me even better than I had supposed it would. I have secured an excellent teacher, and am working hard at the language.

"The outlook for the work of the mission I should judge to be somewhat more encouraging than it has been hitherto. During the summer there was a revival of the old anti-foreign feelings. It was rumored that a great dragon had appeared at Shanghai and destroyed a number of foreign houses with their inmates. Placards were put up in various parts of the Province warning the people to beware

ware of foreigners. This state of things affected the work for a time, but the feeling has now considerably subsided. A reaction has begun to take place. Patients are coming in larger numbers to the dispensary, and Dr. Osborne is kept quite busy."

I recently made a couple of days' visit to the village of Li Mon Chuang, about 8 miles from Tai-ku, where Messrs. Tenney and Atwood have an Opium Refuge. The people there are well-disposed towards the missionaries. The patients are all from respectable families, one being a teacher of the highest rank. Quite a number of the villagers attend daily worship, some of them bringing their children in their arms. Mr. Tenney's magic lantern exhibitions of the Life of Christ and other scenes were highly prized. The people asked for them over and over again. The opportunity was thus embraced to make them acquainted with the Gospel History. Mr. Atwood's fame as a physician and surgeon has gone out to all the neighboring villages so that people flock to him from every quarter. I fully believe that an excellent work is being done in that village. But after all it is very little compared with what yet remains to be done in Shanse. I am anxious to be able to assist in reaping this broad, white harvest field.

Respectfully yours,
J. B. Thompson.

Tai Ku, Dec 17, 1885.

Rec'd Mch 25. 1886.

Shanse, Feb. 18, 1886.

Rev. Judson Smith, D.D.,
Boston, Mass.

Dear Mr. Secretary,

Before this reaches you, Dr. and Mrs. Osborne will have returned to America. Mrs. Osborne has been in poor health ever since coming to China, and it is now thought best that she should go home. This will make a vacancy in our little circle, which I trust the Board will soon be able to fill.

We have recently established a substation at Li Man Chuang. I believe the work there will soon bear fruit. The prospect in the village is very encouraging indeed. Messrs. Tenney and Atwood are about to move out to Li Man with their families. The separation thus effected in our forces will probably help to save the mission. In the present state of feeling, it is a mistake for all the missionaries to keep together in Tai-ku. It would be a still greater mistake for any of our present number to withdraw altogether from the field.

I wish we were in a position to occupy Fên-chow-fu. It is an excellent centre for a station. There are four large cities and quite a number of villages within a few hours ride of it. Mr. Stimson would like to move there, but does not care to do so unless he has a physician to accompany him. He has already sold a number of books and done some street preaching there. The people are respectful. I recently visited Yĕn Chows-fu and feel satisfied that a good work can be done there. I hope the Board will soon be able to give us a second medical missionary to go with M. Stimson to that station.

Shanse is agreeing with me quite well. I am glad to be here, even while feeling sorry that we are not at peace among ourselves.

Respectfully Yours,
J. B. Thompson.

Rev. James B. Thompson.

Taikee, Feb. 18, 1886. S

Rec'd Apr 26.

Taiku, Shanse,
March 26, 1886.

Rev. Judson Smith, D. D.,
Boston, U. S. A.

Dear Mr. Secretary,—

Your "favor of Dec. 16, reached me yesterday. The blank which you enclosed, I have filled out, as requested, and return it herewith.

I trust that long ere this you will have received the letter which I wrote immediately on reaching Shanse, reporting my arrival here. I have written several letters since then, indicating my position on mission matters and giving my impression concerning the outlook on this field.

We are in a state of suspense just now as to what is to be the outcome of Mr. Tenney's case. It would be a pity to withdraw him from the field. Nor would it be well to permit him to be "rooted out".

Mr. Atwood believes that from a desire to be honest, Mr. Jenney over-stated his views in his letter to Boston. Give him time, and he will be almost sure to fall into line again. It seems to me that good influences are already having their effect upon him. He attaches a great deal of importance to letters he has received from Dr. Brand.

I have boarded in Mr. Jenney's family ever since coming to Taiku and have come to know him better than anyone else in the mission does, with the possible exception of Mr. Atwood. As a result, I can testify that I have observed nothing either in his conversation or conduct but what is eminently befitting in a Christian and a missionary.

It is pleasant to be able to state that several soundly orthodox members of other missions, and Rev. J. Pierson, the latter seeing a written statement of Mr. Denny's views, have written urging him not to leave China.

We are settling down to steady work now. There is no reason why we should not. The action of the mission on the evangelist question is not enough to prevent any member of it from being iligent "in season and out of season" My opinion on that subject was formed before coming to China. It has been greatly strengthened since my arrival here. The view is that of two-thirds of our mission and of others, including Rev. A. Williams.

The Oberlin News is refreshing. I trust that some of the '86 class will elect to enter the foreign field. We ought to have at least one new man in Shanse this year.

I am satisfied that it is possible to learn the Chinese language.

I enjoy learning the written character but the spoken language is very much more difficult. Still, it can be conquered by patient perseverance.

As you were not at Boston when I came through, there was no opportunity to explain why I came single, of which complaint is made in your letter. I can only say that I did so of choice. But please do not be uneasy, as I am far more comfortable in China than I had any expectation of being. I have received great kindness from all the members of the mission. The ladies especially have done their best to make it pleasant for me here — and have succeeded.

Respectfully yours,

J. B. Thompson.

Tai'Ku, March 26, 1876.
Rec'd June 9.

Taiku, China,
May 12th, 1886.

Rev. Judson Smith, D.D.,
Sec'ty A.B.C.F.M.,
Dear Mr. Secretary,—

The recent letters from the Rooms calling for converts and the organization of churches, seem to me to be somewhat discouraging. No one can be more anxious for converts than are the missionaries on the field. If the latter have to wait, it is only reasonable to suppose that there is some good reason for it. Impatience to see results is apt to be the bane of true missionary work in China. The more I learn of the Celestials, the more I am led to feel that we ought to be very slow to accept as satisfactory their professions of Christianity. I would be for giving enquirers a probation of a year or two before receiving them into full ch.-membership. In the mean time I would have them organized into classes, similar to those in the E. C. African mission, as reported by Mr. Wilcox in the Feb. no. of the "Mis'y Herald".

The news that Mr. Tenney is to be withdrawn is not calculated to strengthen the mission. I am sorry that more time has not been given him to reconsider his views. It is to be regretted that he has been withdrawn just at the time when he and Mr. Atwood had begun a hopeful work at Li Man Chuang. Mr. and Mrs. Tenney are both fully consecrated to the work in China; and I feel almost certain that the former would soon have fallen into harmony on the essentials of our faith had a little more time been given him, and had he been treated with more show of Christianity here by the man who has become his enemy. I greatly deplore the strenuous effort that has been made by one member of the mission to crowd out Mr. Jenney, and I utterly abhor the spirit that that member has manifested towards since I have been here. It is cause for sorrow to me that the brother who is a self-elected champion of orthodoxy in the mission has not manifested more of the meekness and forbearance on which the Scriptures lay so much stress. It is not a pleasure to me to have to write these things.

There is good reason to fear that the removal of Mr. Jenney will not bring about the harmony that is so much to be desired. The discordant element will be still left. When Mr. Jenney leaves, the "rooting out" process will be begun on Mr. Atwood. There is one member here who seems to feel that he must either "rule or root"

I am anxious to find what

~~things~~ shape things are going to assume at the annual meeting. A mission meeting is something to be dreaded, judging from the two that I have attended. If we could do without such meetings, there would be some hope of getting along together, but as it is I am somewhat doubtful about the future of the mission. For my part I cannot promise to follow or uphold any one brother in everything while I have a mind and an opinion of my own. But just here is where the trouble comes in.

One thing appears to me to be absolutely necessary, if the Sanze mission is to be continued. There ought to be a thorough investigation into the causes of the trouble. I feel that this is due to the Board, to the work, and to those of us who want to stay on the field, but scarcely think we can do so. It is not agreeable to me to feel that I must be in an atmosphere of strife all the time.

I came to China with an

honest desire to do work for the Master. That desire has grown stronger during the months I have been on the field. I am making some progress in the language, and believe I can acquire a working command of it within a reasonable time. All that I ask is, some place where it will be possible to work with a degree of satisfaction. Failing to find it in Hainan, I shall request to be transferred to the W. C. Mission. But I hope to find it here.

Respectfully yours
J. B. Thompson.

Taiku, May 12, 1886.

Rec'd July 6.

Taiku, July 5/86.

Rev. Judson Smith, D.D.,
Sec'y A. B. C. F. M.,
Dear Doctor Smith,-

The proceedings of our recent meetings will doubtless be fully reported to you by the Secretary. You will see by the report of the last meeting that the policy of the mission has been reversed. We elected Mr. Stimson Secretary and Treasurer, and passed resolutions seeking to embody the recommendations of the Pru. Committee.

As I am utterly opposed to the use of foreign money in the employment of native agents, I greatly regret the course which events have thus taken. It is impossible for the two systems to work side by side in Shansi. The instance referred to in the Mission lett of Shantung in the N. C. Mission is not to the point, as Shantung is many miles from the other stations of the N. C. Mission. It seems to me, that our hope of doing a substantial work in Shansi is crushed by the action of the Pru. Com. It would have been reasonable to have allowed the new effort a fair trial, and there never was a better chance to do so. If any member was so strongly opposed to the majority of the mission as not to at all approve of its action on this matter, I have not yet been able to see why he could not go into a mission where everyone is allowed free scope to allow as many natives as he thinks proper. For my part, I would rather return to America than stay here to be an obstructionist.

I have in former letters expressed my opinion as to the removal of Mr. Jenney, and I see no reason to change my mind now. Of course, I fully recognize the fact that if Mr. Jenney continued to hold views out of harmony with those required by the Board, it could not be expected that he would be retained in its service. But I am inclined to believe that if his resignation had not been submitted to the Ex. Com. till ample time had been given him to reconsider (as one of your letters to him in the winter implied would be the case) it would finally have been found unnecessary to withdraw him. As it is, all the plans for work at Li Man

Chwong must fall through. I fear that this will have a depressing effect upon Mr. Atwood, as it is almost or quite impossible for him to carry on work there alone; i. e., such work as he and I believe to be most satisfactory, but which I cannot be qualified to assist him in for some time yet. It would be easy to talk to Mr. Atwood about keeping up courage, etc., but it would not be easy to do so under the circumstances.

Respectfully yours

J. B. Thompson.

Taiku, July 5 - 1886
Rec'd Sept. 6. 16

315

Taiku, Shanse, China
Sept. 1st, 1886.

L. S. Ward, Esq.,
Treas. A. B. C. F. M.,
Boston, Mass.

Dear Sir, –

As the stove which I brought out among my outfit goods is of no use here and a consequent loss to the Board, I propose to refund the whole cost of it; especially in view of the fact that there is so much rubbish on hand already, sent out at the expense of the Board. I therefore respectfully request you to pay forty dollars ($40.00/100) gold into the general funds of the Board for me.

Respectfully yours,
J. B. Thompson

P.S. – Mr. Perkins writes that the stove is still in his cellar. I have written asking him to dispose of it by auction for my benefit; i.e. in case you have not given him any instructions with regard to it, in view of what I wrote you in the Spring. J. B. T.

Rev. J. B. Thompson
Oct. 27. '86.
a. Nov. 8 "

Sec. Smith,
curious case of } S. S. es
consumed by
something else!

Taiku, China, Sept. 29/86.

Rev. Judson Smith, D.D.,
Sec'y A.B.C.F.M.

Dear Doctor Smith:—

It has occurred to me lately that I ought to have explained to you how I came to miss you at Boston last year. That I have not done so before is, because it has not seemed to me that such an explanation would be required. Before going to Boston I wrote intimitating my intention of being there on or about a certain date. When I did arrive, I found that you were away on a vacation. A ticket on your office door said, "Inquire at No 14". I did inquire, but the ladies there said they did not know when you expected to be back. Dr. Clark and Mr. Ward both said they wished me to see you, but they did not know when you expected to return to Boston; and they did not think it was wise for me to wait in uncertainty. When quite ready to leave, I went again to No. 14

but received the same answer as before. I was very sorry for this, because I wanted to see you for several reasons. I ought to state, too, that I received no instructions to hold "frequent and full communications with the Rooms" (an expression used in the only letter I have received from you). I did ask Dr. Clark if there was a rule about correspondence, and he said, No. He said further that the Sect's were always busy, so that it was advisable never to write only when one has something to say, and then not write more than half a sheet - very sound advice, which, if it had been followed by all the members of this mission, would not have found us in the condition we are in to-day.

On the question of marriage, I certainly owe an apology to you for the abrupt answer, as it now seems to me, which I made to your question of several months ago. That apology I make "here" and now. With reference to the question of my getting married in America, it will be remembered that I did not make a definit promise in the first place. But I was aware that the Board preferred to send out married missionaries, and I believed it was better for missionaries to come out marri Still I certainly could not get married as a me business speculation. I was, however, acquaint with a young lady who would have an excellent missionary, and who was herself quite willing to come; but there were reasons which made the both of us think it wiser for her not to do so.

I deeply regret the state of affairs in our mission: it must certainly be very painful to you. There is need that the Lord should make the quarrels of men to praise Him in Shansi. Sometimes it seems easy to trace our troubles back step by step; at other times it seems impossible to do so. It is pretty certain, though, that the disagreements began between Stimson and Cady were the first cause. These men, having disliked each other at Oberlin, they ought never to have come to the same missionary field. It is a pity, too, that some compe-

ent man was not sent in at the be-
ginning, to take the lead in the work. Even now, if some such one, could be found in the N. China mission, the work would probably go on and prosper.

Mr. Clapp is still very sick, though he is undoubtedly getting better day by day. I doubt if he will be able to do any more work this year.

Respectfully yours

J. B. Thompson

Rev. J. B. Thompson.
Taiku, Sept. 29, 1886
Rec'd Nov. 22, 1886

5

Täiku, China, Oct. 15, 1886.

Rev. Judson Smith, D.D.,
Sect'y A.B.C.F.M.,
Dear Doctor Smith,—

Your valued favor of July 9th reached me yesterday, and I desire most heartily to thank you for it. The letter I had in mind when I penned the paragraph which you quote was the one that accompanied the announcement of the grants to this mission for 1886. At the time that letter was received we were all feeling depressed owing to the sad state of affairs in the mission; and every one felt still further discouraged at the thought that there was no prospect of having anything to report for some time to come. At the same time, it must be admitted that the outlook would have been far different, then and now, if the spiritual life of the members had not been stifled by their personal quarrels one with another. The Spirit of God can never work under such conditions. I have not been able to discover any sufficient cause for the troubles that have been in the Mission, since I have been here, apart from strong personal feelings of dislike and jealousy on the part of some of the Missionary staff.

In speaking of a Missionary class, I had no idea of regarding it as a substitute for the Church. I most earnestly believe that there can be no substitute for the Church of Christ; but I believe we ought to be careful to keep the Church as *pure* as possible. Hence I would use a class as a means of sifting professed converts before receiving them into full fellowship. This was the thought I had in mind when I wrote about a "class". I should most certainly be far from doing anything that was quite out of harmony with evangelical faith and practice.

I readily accept your statement when you say that in treating of Mr. Tenney's case, the Pru. Com. acted altogether on his own resignation. It was, to say the least, natural that I should not have thought so at first; knowing as I did that a great deal had been written to the rooms prejudicial to Mr. Tenney's case, and that a threat to resign had been made by another member in case the views of mission policy advocated by the ~~Board~~ Mr. Tenney were sanctioned by the Pru. Com. That threat was repeated to the mission at the very last meeting, when Mr. Tenney was no longer connected with us. We were then distinctly told that unless the policy previously adopted should be discontinued the "resignation" of said member should stand. I did not understand that the Pru. Com. recommended an immediate change, but the brother understood he was to have his own way — and we gave him his own way accordingly. It is my intention always to do so, as I honestly believe that to be the only way of avoiding a personal quarrel.

It is my earnest prayer that the work may go forward now: it has surely halted long enough. I have a very interesting Chinaman as teacher. He was formerly wealthy and is still well-to-do. Last winter he broke off opium at our refuge at Liman Chuang; and having become greatly interested in the Christian doctrine, he came to me, when the Messrs. Tenney and Atwood left, and offered his services as teacher, saying he would take no pay and would board himself. May we not hope that the spirit of God is leading him out into the light of Gospel truth?

Respectfully Yours,
J. B. Thompson

Tai Ku, Oct. 15/1885.
Rec'd Dec. 7.

Taiku, Shansi,
Via Tientsin, China,
Dec. 24th, 1886.

Rev. Judson Smith, D.D.,
Sect'y A.B.C.F.M.
Dear Doctor Smith—

Your favor of Sept 17th reached me on the 9th inst. I note with satisfaction that you do not care to hear anymore about our Shansi troubles. What I have written hitherto has been done purely from a sense of duty and not because I enjoyed communicating unpleasant things. So long as there was a difficulty in the mission, I supposed the officials would want to be informed how both sides stood on the matter. But I gladly forbear writing any thing further on so disagreeable a topic.

Mr. Clapp and I are trying to make arrangements to open a street chapel. Unfortunately neither of us feels himself properly qualified to do such work, but we mean to do the best we can. Practice of that kind will be very helpful in assisting us to get a better acquaintance with the colloquial. I am making fair progress with the language. It is the "constant dropping that wears the stones" that will tell in the study of Chinese as well as in all other undertakings. But it does not matter how hard one may study, or how much he may acquire of the language, it is always true of it, that "still there's more to follow". J. Hudson Taylor of the C.I.M. well remarked when he was here last summer, that if Alexander the Great had attempted the mastery of the Chinese language instead of the conquest of the world, he would never had to weep because there was no more for him to acquire.

We sadly need a physician at this station. It seems almost impossible to reach the Chinese without a physician. We need one who has a good knowledge of surgery. A large number of the patients that come to us want surgical operations of some kind or other performed on them. In such matters native doctors are positively helpless. We have a large proportion of eye patients seeking help from time to time. Mr. Atwood's great reputation was largely owing to his remarkable success in treating eye cases. Men came to him even from Honan, and quite recently two intelligent looking men come all the way from Chihli to be treated, having heard in their distant homes of some cures he had performed on some of their acquaintances. There is scarcely a day passes that we are not asked on the street, sometimes by several persons, when Mr. Atwood is coming back. I fear we must wait a good while before we can hope to get as capable a missionary as Mr. Atwood was.

Respectfully yours,
J. B. Thompson.

Taiku, Dec. 24, 1886,

Rec'd Apr. 1.

Taiku, Shansi, Jan. 20. 1887.

Rev. Judson Smith, D.D.,
Sec'y A. B. C. F. M.
Dear Doctor Smith—

I am very glad to see that the annual meeting was a great success and that the officers of the Board, and the Pru. Com., were so well sustained. It is, I think, cause for rejoicing that there seems to be a determination on the part of all who were present not to forsake the old Board. On the matter discussed there, I should probably agree with the views set forth by Sec'y Clark. At the same time it is certain that "theological cranks" are not needed upon the mission field. It is enough that missionaries have to stand up under the pressure of heathenism without having also to endure the depressing influence exerted by brethren who feel that they are commissioned to preach a gospel of doubt.

There is nothing new to report from this field. Mr. Clapp and I are still at Taiku. Mr. Clapp makes short tours to the surrounding villages for the purpose of selling books, and speaking as he may find opportunity. I am convinced that, in the interior at least, every station should have an opium refuge connected with it. The refuge affords an excellent opportunity to make the simple truths of the Gospel known to the same persons day after day for, perhaps, a month. The inmates thus come to get a fair knowledge of Christ and His work and of His promises to save them that believe. I have heard of one authentic instance in which a person taught in an opium refuge afterwards made known what he had learned to all of his connections; and although we do not yet know that any conversions resulted from that testimony it is certain that such seeds often are fruitful in due time. They are the bread cast upon the waters seen after many days.

" Cases of opium poisoning are very numerous in this neighborhood. It is exceedingly sad to learn for what slight reasons the people take, or attempt to take, their own lives. A young man, a dry goods clerk, asks permission to go home; on being refused he goes to his room and poisons himself with opium. An elderly woman quarrels with her little daughter and then poisons herself. A lad 16 years old seeks to destroy himself because he has been denied some favor; another lad poisons himself because he has a pain in the side; and so on. This is the record day after day, year in and year out. Experience among them is teaching us that the Chinese are utterly unable to bear up under any troubles. To many of them, life with its cares becomes a burden heavier than they can sustain. It is to them what it is apt to become to all who are without hope and without God

"Even while despising us as "foreign devils", the Chinese have unlimited faith in our power to help them: Partly, I suppose, from reading of the miracles of Christ; and partly from the success that has attended the use of the stomach-pump in opium cases; it is believed by many that we ~~can too~~ can even raise the dead. Quite recently Mr. Clapp and I were called to a village four miles distant. We were told that a man had taken opium and that he was still living; but on reaching the place we found that death had taken place before the cart ~~was sent~~ for us. There were about 500 people in the house and court and around the gate, all of whom had ~~collected together~~ collected in full expectation of seeing us raise the young man from the dead. Mr Clapp took ~~availed of~~ the opportunity to speak a few earnest Gospel words to the crowd, to which they attentively listened; but they were evidently disappointed on finding that we could not restore life.

"It is becoming more and more evident that in opium this nation has at last found its "destroying angel." What centuries of other forms of vice have failed to accomplish is now being brought about by this one agency alone. Competent, local Chinese authorities say that it is fast destroying the population of Shansi. Blighted lives, pauperized families, depopulated villages and towns are everywhere seen in its direful trail. Oh! its terrible ravages are enough to make one weep tears of blood!" I wish that all Christian people everywhere could be led to unite in earnest prayer that God in His mercy would bless with speedy success the efforts of those who are seeking to have a stop put to this dread enemy in its career of death"!

We are still hoping for reinforcements. E. Scudder writes that he cannot accept an appointment to Shansi. This is a disappointment to us.

It is to be deplored that of the four missions of the Board in China there is now neither one in which the principle of self-support as begun in Shansi can have a fair trial. Those who believe the present system to be pernicious have either to sanction it by their presence or withdraw from the work that they love. Either course must be attended with pain. Dr. Scudder in his letter to the mission says he cannot comprehend why this mission should not have been allowed to pursue its policy unmolested. It is difficult to see why it could not have been so.

I grieve at Mr. Atwood's secession, even though I fully expected it. Mr. Atwood won his way to the hearts of the Chinese without difficulty. Mr. Stimson says his name is almost a household word at Fenchowfu. I wish Mr. Atwood could see his way clear to come back.

We want physicians first and foremost. One is needed at each station. Opium work cannot be done until we get a physician. I wish to get into opium work as soon as possible. If there is no man available, let us have a lady physician at this station. I think a lady physician could do a work here among the women. Personally, I would rather have a single lady physician come than a man, but whether the other missionaries would agree with me in this opinion I do not know.

With great respect,

Yours faithfully

J. B. Thompson

Rev. J. T. Thompson. S

Taiku, Jan. 20, '87.

Rec'd Apr. 13.

Taiku, Shansi, China,
Feb. 16, 1887.

Rev. Judson Smith, D.D.,
Secty Am. Bd., Boston, U.S.A.,
Dear Mr. Secretary—

I have the pleasure to acknowledge the receipt of your two esteemed favors, dated respectively the 18th and 23rd of Nov., 1886. It is encouraging to be informed that Mr. Price still thinks of returning to Shansi and that we may even hope to see him this year. Should the Prices come, and a physician or two besides, it would certainly be the means of putting the mission in good working order once more.

I am not surprised that you disapprove of the irregular manner in which Mr. Atwood left Shansi. He ought to have waited for word from the Pru. Com. I advised him to do so, but he thought it better to go before beginning the winter work at Linnan. It seemed to him that the invitation from

Rev. J. B. Thompson. S

Shanting would help to settle the Shansi troubles by enabling him quietly to leave the field. I concurred in this view of the matter, and both of us looked for the assent of the Pru. Com. The consent of the mission as a whole would never have been given.

Personally I regret that Mr. Atwood has left us, as we could have worked together very harmoniously. Besides, he was an efficient missionary; one whose place it will be difficult to fill. At the same time, I quite believe that Mr. Atwood has done a wise thing in withdrawing from this mission. Hard as it was for Stimson and Tenney to work together; it would, I believe, have been far harder for Atwood and Stimson to have done so. I could easily prove this by relating what took place at our last meeting; for that meeting was not nearly so pleasant as it afterwards appeared on paper to have been. The trouble arose from the Pru. Com.'s resolution. The resolution had been interpreted as conveying a rebuke to the majority in the mission and an admonition to let the minority have their own way; and we were called upon to vote in accordance with that view of it. It must be admitted that the resolution was somewhat ambiguous; but Dr. Atwood and I claimed that your explanation of it was clear enough for any one, and that you did not want to have native-helpers employed until we had converts to choose from. The discussion took place on that point. It was demanded that all the former resolutions be rescinded and that the mission policy be altered. When

I moved my resolution, Mr. Stimson declared that it was not all he wanted, but he would take it as the best he could get. Mr. Atwood objected that my plan would not work and proposed an amendment that if any member wishes to employ a native helper at any time he should first obtain a majority vote of the mission as to the person to be employed. Mr. Atwood pledged his word of honor never to oppose the election of a worthy candidate. Mr. Stimson said he would not submit to that; that he would either have my resolution or leave the mission. Upon this, Mr. Atwood withdrew his amendment and voted for my resolution under protest. This is merely a part of what transpired, and I mention it, not as gossip, but merely to show how utterly impossible it was for these two men to work together.

I must respectfully dissent from your assertion that our trouble has not been over a practical matter. Within a month from the time of our last meeting Mr. Stimson had a helper up from the coast. That appears to give the question a practical turn.

On this matter of employing native helpers, my own opinion is becoming more and more confirmed by experience, observation and inquiry. Dr. Hudson Taylor told me last summer that he quite disapproved of their use. He said his most reliable native converts strongly urged him not to pay native preachers with foreign money. "When you put a man into a street chapel," said Dr. Taylor, "on $5 a month, the fact is that everybody in the place soon finds out that he is the best paid and has the least to do of any man among them." His new men, including the University band, are a unit on this point. It is now the settled policy of the mission. The only genuine success of that mission has been gained in those stations where foreign-paid native agents have never been employed. Just now they are having a glorious work in the south of this province; and the brother in charge there writes me that it is all the outcome of unpaid native help. Dr. Nevius' testimony is also to the effect that volunteer help has been by far the most fruitful. The Methodist Central China Mission, North, have adopted a unanimous resolution on the same side of the question. The language accompanying the resolution in the December Recorder is certainly very strong.

I rejoice at these signs of the times. The only arguments I have seen or heard on the other side, appear to me to be so lamentably tame when compared with what is to be said in favor of the change as almost to arouse sympathy for those who have to use them.

It is certain that China must be converted by the Chinese. We have gone as far as possible to meet them, even to the adoption of the "tail", but we still see an almost impassable gulf between them and us. The most foreigners can hope to do is, to gain or start a nucleus of sincere souls, whom the Holy Spirit can use as a leaven to permeate the mass.

I have sometimes talked of leaving Shansi, but I have no anxiety to do so. I want to stay and help on the work here.

I regret to learn of the illness of Sect'y Clark. We hope the papers may soon be able to report his complete recovery.

We have been gladdened by the information that you contemplated coming to China this year. It would greatly delight us to have you come to Shansi.

Very Respectfully yours

J. B. Thompson

Rev. J. B. Thompson,
Taiku, Feb. 16, '87.
Rec'd Apr. 29.

Taiku, Shansi,
Via Tientsin, China,
April 12/87.

Rev. Judson Smith, D.D.,
Sec'y. A.B.C.F.M.,
Boston, Mass.

Dear Mr. Secretary:-

Your favor of Dec. 8th reached me by one of the recent couriers. I was glad to receive such an inspiring letter. The arrival of a courier is always a great event here and our letters are "as cold waters to a thirsty soul". This was especially true during the past winter when our affairs for a while wore such a discouraging aspect. The messenger from the coast was then thrice welcome and his fortnightly visit was looked forward to with considerable longing.

Word has reached us that Mr. Price is on the way to China again. This is very encouraging. Your letters had led us to hope to see him in the fall but we hardly dared expect him any sooner than that. It is still more surprising to have Doctor Osborne inform us that he expects to return to Shansi this year. We need a physician quite badly here. We are constantly being asked when one is coming; but they most frequently ask for Mr Atwood by name.

I wish we had a thoroughly qualified man to devote himself chiefly to work among the upper classes. A life so spent would be productive of a vast amount of good. It is not to be expected that the fruit of such labor would be seen at once in conversions to Christianity, but results would manifest themselves in a thousand ways. It is amazing how accessible the higher classes are to foreigners when they are approached by the right person.

It is an enormous mistake to pass by these classes, and it is almost equally wrong from a prudential point of view for the same man who works for the masses to think he can also reach those in the upper walks of life. Such an effort would be suicidal to missionary work in the interior. There should be a man at each station to work specially among the better classes.

China is gradually beginning to adopt modern improvements. We expect to have the telegraph wire here before long; and I am informed on most excellent authority that the officials of Shansi recently held a consultation as to the advisability of constructing a railroad to Taiyuan fu. It is hopeful to know even that they talk about such things. Native newspapers in foreign style containing items of news from all parts of the world are now finding their way to every part of the empire. This advance is not wholly unattended with danger to foreigners, inasmuch as the news does not always tend to our credit. Intelligence of some of the riots in U.S. was known to the Bankers in Taiken even before the missionaries here had heard of them.

I am

Very Respectfully yours,

J. B. Thompson.

April 12, 1887,

Rec'd June 6.

P.S. — Since writing the above your letter announcing the decision of the Pru. Com. with regard to Mr. Atwood has been received. That such a decision should have been given, in view of all the facts of the case, greatly astonishes me. I now regard Mr. A.'s missionary career as closed.

J. B. T.

Taiku, Shansi, China,
April 29/87.

Rev. Judson Smith, D.D.,
Sect'y A.B.C.F.M.,
Boston, Mass.

Dear Doctor Smith,-

Mr. Stimson arrived yesterday bringing your letter about Dr. Osborne. It was agreed to send the cablegram in view of the fact that we could not all agree to welcome the doctor back.

Personally, I did not know much about Dr. Osborne until the last few weeks before he returned to America. During that time we boarded at the same place, when I came to think very highly of him as a gentleman and a Christian, and I think there can be no doubt about his professional ability. It was unfortunate that he came into the mission at a time when the various members were at swords' points with each other. Dr. O. naturally felt the depressing influence of such a state of affairs, and this soon manifested itself in a spirit of unrest and dissatisfaction. We all felt that the doctor was glad of any excuse to enable him to get away from Shansi. I cannot blame him much for that, because I felt so myself for a long time, and even now I am not wholly free from that feeling; but it is only right to add, that I did not want to leave foreign mission work.

There is also an opinion in the mission that the doctor and Mrs. O. were too much afraid of coming into contact with the Chinese. It is said that they never allowed one of them, not even their servant to enter their living rooms. Their servant told me one day this week that Mrs O- greatly disliked China. It must be said that that sort of thing will not do here. If we want to evangelize the Chinese, we must be willing to put up with some of their queer ways as well as with some of their filth. Even then our self-denial will be infinitely less than that of the Master. It has been thought that Mrs O's ill-health was largely owing to the self-secluded manner of her life here.

The foregoing is all that I have to say in reply to your request. Until receiving your letter, I felt that it was better to let the doctor come back, as the state of affairs in the mission is slightly changed now, and the doctor knows better what the people are like.

I should give him a hearty welcome if he returned, and I do feel that he could do a useful work here if he would try to overcome his prejudices against the people. With small-pox, fevers, diphtheria, etc., about us all the time, it is not pleasant to be without a physician; and then how much good he could do among the Chinese!

The remark about Mr. Atwood in my last letter, was made under the impression that the Com had left him no alternative but to return to Shansi. He writes me ~~that~~ that is not so. I am glad he is to remain in Shantung. Sorry as I am to have his valuable services lost to this mission, I do not believe it would be wise for him to return to it.

Very Respectfully Yours,

J. B. Thompson

Jackie, Apr. 29, 1887.

Rec'd June 24.

Taiku, Shansi,
June 4th, 1887.

Rev. Judson Smith, D.D.,
Sect'y A.B.C.F.M.,
Boston, Mass.

Dear Doctor Smith,—

I duly received your favor of Feb. 28. It came about the time of our annual meeting. That annual meeting was a very excellent one. I think we all felt new life and new power. It was especially interesting to have Mr. Price among us.

I wish now to emphasize the call we have made for recruits. It is desirable that P'ing Yao and one other station be occupied at once. We should either do this or allow other societies to do so. The latter are ready to go in and possess the land. They are waiting to see what we are going to do. I desire to see the work of our mission pushed on. We cannot stand still; we must go forward.

Mr Price and I are trying to work this section as thoroughly as possible. Last week we made a special effort and got in twenty persons to the Sabbath service. We intend to follow this up and hope soon to see some results.

I have just moved into the house that the Stimsons used to occupy. The rent this year has been reduced to less than seventy dollars gold. I find it desirable for the sake of the work to have a place to myself. It is my intention in a few days to open the front court to anyone who cares to converse on the doctrine. It is only lately that I have begun to practice my Chinese to any extent. Hitherto, I have spent about five hours a day except in the hot weather, in the study of the written language, and I think I have made pretty good progress in it. I intend now to pay more attention to the spoken language. At present, I take my turn at preaching and in conducting morning worship.

Mr. and Mrs. Clapp have gone to Fênchow Fu to look up a house. Personally, I am heartily sorry to have them go. They have made it very pleasant for me here during the past year.

I am thankful to be able to report that the climate still agrees with me well. My health is very good.

Faithfully Yours,
J. B. Thompson.

5

Rev. J. B. Thompson
Taiku, June 4-1887
Rec'd Aug. 12

Taiku Shansi
July 7th, 1887.

Rev. Judson Smith, D.D.,
Sec. A.B.C.F.M.,
Boston, Mass.

Dear Doctor Smith,—

By the present Couri I had the pleasure to receive your favor of April 25th.

I am glad to learn that so many are being appointed to the foreign mission field this year. This must be inspiring to all true friends of missions.

The work here continues to grow more encouraging. We get quite a good audience now every Sunday. Many of those who come are evidently interested; and the most of them stay until the service is ended. The hearts and the homes of the people are opening to us. Rich and poor are beginning to look upon us as their friends. The indications are now that, as far as Taiku and the surrounding villages are concerned, suspicions and hatred of missionaries will soon be things of the past. The Holy Spirit is evidently working in our midst, and quite an interest is being stirred up in our work.

As the weather is very hot at present, and as our knowledge of the language is, of course, quite limited, Mr. Price and I think it best not to commence an every-day service until the Fall. This will prove to be a wise economy of strength, as the summer season is certainly a trying one. But it is hard to yield to stern necessity when there are so many about us "perishing for lack of knowledge"

It is a common experience, and an interesting one, too, to have people stop us on the street and ask when public worship is to be held.

I trust that these things are "signs of the times" - an "earnest" of a coming harvest — the rising of the "cloud" that is yet to spread all over the sky and pour down fruitful showers of blessings.

Very Respectfully Yours,
J. B. Thompson.

Taiku, July 7, 1887.
Rec'd Sept. 6.

Taiku, Shansi, China,
Sept. 20/87.

Rev. Judson Smith, D.D.,
Sect'y A.B.C.F.M.,
Boston, Mass.

Dear Doctor Smith,—

I think I wrote some time ago that we were trying to get a place in a village to spend the summer there. We did not succeed, and so had to endure the scorching heat of the city during the very hottest weather. But God in His goodness has watched over us and kept us from sickness.

In order to get a little change Mr. Price and I went down to Fên chow Fu for a few days. I was much pleased with what I saw of the work there. The Sunday audience was large and respectable. The attention was all that could be desired. I feel a special interest in one who was present — a Mr. Hsü; who

with his wife, has become a constant attendant upon the Sunday services. During the week he invited us to his house, which was very neatly furnished. On the wall there were a colored picture of Queen Victoria and one or two other pictures, the latter being taken from "Harper's Weekly". But it was still more interesting to see the hymn
"Jesus loves me, this I know," etc
in Chinese written out in large characters and tacked upon the wall. Mr. Hsi, who is a retired business man, had spent a good deal of time in teaching his wife to read and sing that hymn. I trust that the Spirit of God is leading that family out into clear light.

On Sunday, Sept. 4 we had our first baptism at Taiku. The candidate was a man who has been in the employ of foreigners for several years. Most of the time he was with Mr. Stinson. He is bright and intelligent and will, if faithful, exert considerable influence over others. He has a good knowledge of the Gospels and of the Acts, and his testimony, given openly, was clear and straightforward. There would seem to be no ulterior motive as far as we could discern; yet other missionaries in Shansi have been frequently taught by bitter experience not to lay too much stress on the fact that a Chinaman makes a good profession and gets baptized.

"The crops are unusually good this season. I suppose that is why a great deal of temple repairing has been done. Many an old shrine has been made to renew its youth. A number of deities have had their broken backs mended and their lost arms replaced. The renewed temples look very beautiful.

"It is evident that heathenism still has a mighty hold upon China. But the Gospel is gaining a hold too. Here and there ~~the Gospel~~ its power is being ~~powerfully~~ deeply felt. In these parts, at least, the people are more desirous to know the truth than they were even a year ago. It is thought we are on the eve of a great religious awakening in China. Perhaps the final conflict between Christianity and Chinese heathenism may be nearer than the most confident among us imagine. Who can tell?"

I enclose a picture of Taiku, taken from the West gate, and showing the principal street but not at its principal end. This is my first picture. Hope to do better next time. — Respectfully Yours, J. B. Thompson.

Taiku, Sept. 20, 1884.
Filed Dec. 8.

T'aiku, Shansi,
Via Tientsin China,
Oct. 24, 1887.

Rev. Judson Smith, D.D.,
Sect'y A.B.C.F.M.
Boston, Mass. U.S.A.

Dear Doctor Smith,—

Mr. Price and party arrived late on the evening of the 22d inst. I cannot tell you how refreshing it is to be thus reinforced. It puts new life all through one's whole being. I suppose the joy felt is one of the lesser joys of missionary life; but it is a very blessed experience for all that.

We are now well equipped for work at this station, and I fully expect to see an ingathering before very long. Dr. Atwood has an excellent field before him, as regards opportunities for the exercise of his professional skill. It is quite encouraging to have him back among us. Personally I am greatly cheered by his return, and I confidently anticipate for him a prosperous and helpful service among the people of Shansi.

Mr. Stanley P. Smith of the C. I. M. recently favored us with another visit. He had to walk more than ten miles in order to be with us over night. Mr. Smith is undoubtedly a man of great spiritual power. Many have been blessed through his labors. Other missionaries find their spiritual life quickened by attending his meetings. It means something to be filled with God's love - to be fired with His zeal - to be fully consecrated to His service.

Faithfully Yours,
J. B. Thompson.

Taiku, Oct. 24, 1887,
Rec'd Jan. 4/88.

Taiku, Shansi,
Nov. 9, 1887.

Rev. Judson Smith, D.D.
Secty Am. Board.
Dear Doctor Smith,-

This has been a most remarkable year in the history of the Shansi Mission. In the return of the Prices and the Osbornes things have certainly taken a hopeful turn. We are now encouraged to call Mr. Atwood back. Perhaps with an enlarged mission staff he will be able to work in peace. Mr. Atwood is the man we can least do without.

In regard to our call for laymen, to which you refer in your recent letter to Mr. Price, I may say that personally I was never quite in favor of it. It was inserted in the paper at the request of the other members of the mission. Opium Refuges can be worked best by regular missionaries.

Faithfully Yours,

J. B. Thompson

Tai Ku, Nov. 9, 1887,
Rec'd Jan. 14/88.

Taiku, Shansi,
Via Tientsin, China,
Dec. 7, 1887.

Rev. Judson Smith, D. D.,
Sec. A. B. C. F. M.,
Boston, Mass, U. S. A.

Dear Doctor Smith, —

I am very much pleased to hear that the Annual Meeting of the Board was "very harmonious" and that D. R. S. Storrs ~~that~~ has been elected President. For a knowledge of these two facts we are indebted to a message from some of the brethren in Japan. We hope to get the newspaper report by next messenger — just before Christmas.

You will probably be officially informed that another change has taken place in our Mission. Mr. Clapp has come back to Taiku Station and Mr. Price has at his own request been transferred to the

Fenchow Fu field. I am convinced that, but for the abnormal state of things that exists here, no one among us would regard the new arrangement as satisfactory. It is not a wise disposition of forces.

I am hoping to go to Ping Yao with Mr. Atwood, if he returns in the Spring.

Dr. Osborne is doing a good work here now. It is a great satisfaction to have him among us again.

Faithfully yours,

J. B. Thompson

Taiku, Dec. 7, 1887

Rec'd Feb. 24, 1888

TAIKU, SHANSI, CHINA

DEC. 22, 1887.

REV. JUDSON SMITH, D.D.,

SEC. A.B.C.F.M.,

BOSTON, MASS., U.S.A.

DEAR DOCTOR SMITH,–

IT IS BECOMING MORE AND MORE EVIDENT THAT WE CANNOT TELL WHAT A DAY MAY BRING FORTH AMONG US. WE RECENTLY VOTED MR. PRICE TO THE FENCHOW STATION, BUT UPON MATURER THOUGHT WE ALL FELT THAT THAT STEP HAD BEEN TAKEN TOO HASTILY. FOR ONE THING MRS. PRICE'S HEALTH IS NOT GOOD, AND BESIDES MR. PRICE IS NEEDED AT TAIKU. WE HAVE THEREFORE RECONSIDERED THE MATTER WITH THE RESULT THAT I HAVE AT MY OWN REQUEST BEEN APPOINTED TO JOIN MR. STIMSON AT FENCHOW FU. I BELIEVE THIS TO BE THE WISEST THING THAT COULD BE DONE AT THE PRESENT TIME AND I CONFIDENTLY LOOK FOR GOD'S BLESSING UPON THE NEW ARRANGEMENT. MR. STIMSON AND I HAVE BEEN SO OPPOSED TO EACH OTHER'S VIEWS IN THE PAST, THAT THE FELLOWSHIP NOW ENTERED INTO COULD HARDLY HAVE BEEN HOPED FOR SO RECENTLY AS THREE OR FOUR MONTHS AGO, BUT NOW IT IS AN ACCOMPLISHED FACT. THUS GOD IS BRINGING US CLOSER TOGETHER. PERHAPS IN THIS WAY HE IS PREPARING US FOR A RICH BLESSING. I CERTAINLY PRAY THAT IT MAY BE SO. AT ALL EVENTS IT NOW APPEARS THAT AS FAR AS THE SHANSI MISSION IS CONCERNED "THE WEAPONS OF WAR HAVE PERISHED." I INTEND TO MOVE TO FENCHOW FU AT ONCE.

VERY FAITHFULLY YOURS,

J. B. Thompson

Taiku, Dec. 7, 1887

Tai-ku, Dec. 22, 1887.

Rec'd Mar. 19/88.

93

FENCHOW FU, SHANSI, CHINA, FEB. 1, 1888.

REV. JUDSON SMITH, D.D

SEC. A.B.C.F.M., BOSTON, U.S.A.

DEAR DOCTOR SMITH,-

IT IS NOW FULLY A MONTH SINCE I TOOK UP MY RESIDENCE IN THIS CITY. I AM QUITE PLEASED WITH THE CHANGE, I AM LIVING IN MR. STIMSON'S FAMILY, AND FIND IT VERY PLEASANT INDEED TO BE WITH THEM.

FENCHOW FU HAS A POPU. OF ABOUT 80,000, BUT THE PEOPLE ARE MUCH POORER, AND MORE ILLITERATE, THAN THE INHABITANTS OF TAIKU. THE HOUSES HERE ARE NOT WELL BUILT, AND BUSINESS GENERALLY IS SOMEWHAT DULL. ~~ST~~ STILL THERE ARE HOPEFULL SIGNS OF ENCOURAGEMENT IN OUR CHRISTIAN WORK. THE PEOPLE ARE QUITE WILLING TO HEAR THE GOSPEL, AND MANY OF THEM LISTEN WITH CONSIDERABLE INTEREST. WE GET GOOD AUDIENCES ON SUNDAYS, AND THERE ARE NOW FIVE CANDIDATES FOR BAPTISM. THUS THE LEAVEN OF THE GOSPEL IS BEGINNING TO WORK."

THERE IS A GREAT DEAL OF SICKNESS IN SHANSI THIS WINTER. SIX OF THE C.I.M. MISSIONARIES AT TAIYUAN FU ARE SICK WITH TYPHUS FEVER IN IT MOST MALIGNANT FORM. MR. STANLEY P. SMITH IS SERIOUSLY ILL AT HUNG TUNG HSIEN-A CITY ABOUT 100 MILES NEARLY SOUTH OF US. HE SENT AN urgent REQUEST FOR A PHYSICIAN, AND DR. OSBORNE STARTED OFF IMMEDIATELY TO ATTEND HIM, AS THE ONLY OTHER TWO MEDICAL MEN IN THE PROVINCE ARE BOTH DOWN WITH THE FEVER. DR. O. DOES NOT HAVE MUCH SPARE TIME NOW.

VERY FAITHFULLY YOURS,

J. B. Thompson.

Tai-ku, Dec. 20, 1887.

Fenchow-fu, Feb. 1-1888

Rec'd April 21

Hopeful signs

Stanley P. Smith sick

E 23 a

FENCHOW FU, SHANSI, CHINA,

APRIL 3D, 1888.

REV. JUDSON SMITH, D.D.,

SEC. A.B.C.F.M.,

BOSTON, MASS., U.S.A.

DEAR DOCTOR SMITH,-

YOUR FAVOR OF JAN. 19 REACHED ME ON THE 31ST ULT. I THANK YOU FOR THE WORDS OF COUNSEL WITH REGARD TO THE OPENING OF OPIUM REFUGES. OF COURSE OUR GREAT AIM WILL EVER BE TO MAKE THEM CENTERS OF EVANGELICAL "LIGHT AND LIFE." STILL I DOUBT IF A MISSIONARY WHO CAN DO OTHER WORK OUGHT TO SHUT HIMSELF UP IN AN OPIUM REFUGE. AS AUXILIARIES TO THE GENERAL WORK THEY MAY BE MADE VERY USEFUL. THE ONE I WAS TO HAVE OPENED AT TAIKU HAS RECENTLY BEEN STARTED BY MR. CLAPP. AN OPIUM REFUGE AFFORDS AN EXCELLENT OPPORTUNITY FOR LEARNING THE DIALECT OF THE COMMON PEOPLE.

WE HAVE JUST SUCCEEDED IN OBTAINING POSSESSION OF PART OF THE PROPERTY THAT WE PURCHASED LAST FALL. THE PROPRIETOR HAS TURNED OUT TO BE A VERY BAD MAN. FOR A LONG WHILE HE REFUSED TO DELIVER THE PLACE UP TO US. WE AT LAST CONSIDERED IT NECESSARY TO PLACE THE CASE IN THE MAGISTRATE'S HANDS, AND HE IS NOW HAVING THE PREMISES GIVEN OVER TO US.

THIS CITY HAS A POPULATION OF ABOUT 80,000 AND THE PEOPLE APPEAR TO BE WELL DISPOSED TOWARDS THE GOSPEL. WE GET GOOD AUDIENCES PRETTY WELL EVERY SUNDAY. MRS. STIMSON IS VERY ACTIVE DOING MISSIONARY WORK AMONG THE WOMEN, WITH WHOM SHE IS JUSTLY POPULAR. UPWARDS OF 200 WOMEN HAVE CALLED UPON HER SINCE CHINESE NEW YEAR-IN LESS THAN TWO

MONTHS. THIS NO. DOES NOT INCLUDE THOSE WHO HAVE COME IN TO THE SUNDAY SERVICES. IT IS AN INTERESTING FEATURE IN THE WORK AT THIS STATION THAT THE PUBLIC WORSHIP IS GENERALLY ATTENDED BY A NO. OF WOMEN MANY OF WHOM ARE FROM WELL-TO-DO FAMILIES. NOT A FEW OF THEIR HOMES ARE NOW ACCESSIBLE TO CHRISTIAN ENDEAVOR-AND THIS IS ALTOGETHER DUE TO THE BLESSING OF GOD UPON THE CONSECRATED AND UNTIRING EFFORTS PUT FORTH BY MRS. STIMSON.

MR. STIMSON'S LABORS OF THE PAST FEW YEARS IN THIS NEIGHBORHOOD ARE NOW BEGINNING TO BEAR FRUIT. FOR SOME TIME PAST ONE WHOLE FAMILY CONSISTING OF FATHER AND MOTHER AND ONE SON HAVE PROFESSED TO BE INTERESTED IN THE DOCTRINE, AND RECENTLY THEY REQUESTED BAPTISM. WE EXAMINED THEM THOROUGHLY TO FIND IF THEY WERE SINCERE AND THE RESULT WAS IN EVERY WAY SATISFACTORY. AT LAST WE DETERMINED TO REQUIRE THAT THEY SHOULD BRING FORTH THEIR IDOLS AND DESTROY THEM IN OUR PRESENCE. ACCORDINGLY, ONE DAY LAST WEEK MR. AND MRS. STIMSON AND I TOGETHER WITH A NATIVE CHRISTIAN WENT TO THE HOUSE HOPING TO SEE THE IMAGES DEMOLISHED THEN AND THERE. BUT IT WAS NOT TO BE SO THAT DAY; FOR WHILE THE FATHER AND SON WOULD HAVE YIELDED THE OLD LADY STOUTLY PROTESTED THAT SHE COULD NOT CONSENT TO SUCH A PROCEEDING. THEY SAID THEY DID NOT WORSHIP THESE GODS BUT ON THE OTHER HAND THEY WOULD NOT HAVE THEM DESTROYED. THEY WISHED TO PRESENT THEM TO THEIR RELATIVES OR TO THE TEMPLE. MR. STIMSON EXPLAINED THAT THAT WOULD NOT BE SATISFACTORY, THAT IF THEY BELIEVED IN THE TRUE GOD THEMSELVES IT WOULD NOT BE RIGHT TO GIVE THE IDOLS TO OTHERS TO BE WORSHIPPED. THEN WE CAME AWAY AND THAT DAY MADE THEIR CASE A SUBJECT OF SPECIAL

PRAYER.. NEXT MORNING, IMMEDIATLY AFTER BREAKFAST, THE SON CAME WITH A BEAMING COUNTENANCE TO INFORM US OF THEIR DETERMINATION TO COMPLY OUR WISH AND TO INVITE US TO WITNESS THE SCENE. WE ALL WENT AGAIN TAKING ANOTHER INTERESTED CHINAMAN ALONG WITH US. ON ARRIVING AT THE HOUSE WE LEARNED THAT THE WOMAN HAD GONE OFF THE PREVIOUS EVENING LEAVING THE OTHER TWO TO LOOK AFTER THEMSELVES, BUT AS EVERY CHINAMAN IS A PRACTICAL HOUSEKEEPER IN HIS WAY THIS DID NOT INCONVENIENCE THEM MUCH. MR. HSÜ HIMSELF BEGAN THE WORK OF DESTRUCTION, SAYING AS HE DID SO THE WIFE DID NOT RULE IN HIS HOUSE. THREE OF THE IDOLS WERE OF BRASS AND THREE OF CLAY AND THESE WERE SO BROKEN THAT NO TWO OF THE PIECES COULD BE PUT TOGETHER AGAIN. THREE VALUABLE TABLETS WERE FIRST SPLIT INTO PIECES AND THEN BURNED ALONG WITH TWO PAPER GODS THAT HAD BEEN WORSHIPED FOR A LONG TIME. THE BURNING WAS DONE IN THE COURT BEFORE THE FRONT DOOR. ONLY ONE OR TWO OUTSIDERS HAD THE COURAGE TO WITNESS THE SPECTACLE. ALL THE NEIGHBORS KEPT RELIGIOUSLY WITHIN DOORS. STILL WE COULD NOT BUT FEEL THAT THAT BURNING, WITH THE DESTRUCTION OF THE IMAGES, WAS THE BEST SERMON THAT HAS EVER BEEN PREACHED IN FENCHOW FU. IT HAS GREATLY CHEERED OUR HEARTS. GOD HAS SAID ''THE IDOLS SHALL BE UTTERLY ABOLISHED,'' AND NOW THAT WE ARE BEGINNING TO WITNESS THE FULFILLMENT OF THAT PROMISE WE THANK HIM AND TAKE COURAGE. THERE WAS A FULL CHAPEL ON SUNDAY TO WITNESS THE BAPTISMS. MR. HSÜ TESTIFIED BEFORE THEM ALL THAT HE HAD DESTROYED HIS IDOLS AND WAS NOW WORSHIPPING THE TRUE AND LIVING GOD. LET ME ASK PRAYER FOR HIM AND FOR THE OTHERS WHO WERE RECEIVED THAT THEY MAY HAVE GRACE TO STAND.

FAITHFULLY YOURS,

J. B. Thompson.

Tenchow-fu, April 3, 1888,

Rec'd June 13.

FENCHOW FU, SHANSI, CHINA,
JUNE 13, 1888.

REV. JUDSON SMITH, D.D.,
SEC. AM. BD., BOSTON, U.S.A.

DEAR DOCTOR SMITH,—

YOUR FAVOR OF MARCH 16 REACHED ME LAST WEEK. I BEG TO THANK YOU FOR YOUR PLEASANT WORDS IN REFERENCE TO MISS VETTER. I AM SURE SHE WILL MAKE A SUCCESSFUL MISSIONARY.

WE HELD OUR ANNUAL MEETING AT TAIKU. THE STARTLING FACTS THAT HAVE RECENTLY COME TO LIGHT SADDENED US ALL. THESE FACTS SHOW HOW UTTERLY UNWORTHY MR. TENNEY WAS OF THE CONFIDENCE SOME OF US REPOSED IN HIM. IT IS ANOTHER LAMENTABLE PROOF THAT LOOSE THEOLOGY AND LOOSE MORALS TOO OFTEN GO TOGETHER AND IT SHOWS THAT THE PRU. COM. ACTED WISELY IN WITHDRAWING MR. TENNEY WHILE IT OF COURSE SHOWS JUST AS CLEARLY THAT THOSE OF US WHO LIKE MYSELF WISHED TO GIVE HIM A LONGER RESPITE WERE CLEARLY IN THE WRONG. WHEN A MAN IS CAPABLE OF PROVING FALSE TO SUCH A SACRED TRUST AS THAT WHICH THE DOCTOR COMMITTED TO MR. TENNEY WHAT IS HE NOT CAPABLE OF ? WITH REGARD TO MRS. OSBORNE, IT WAS GENERALLY FELT THAT SHE IS ALTOGETHER TOO WEAK A WOMAN MORALLY FOR THE WORK HERE. IT IS THOUGHT THAT SHE HAS LOST THE RESPECT OF THE CHINESE. THE DEPARTURE OF DR. OSBORNE AT THIS TIME CANNOT BUT PROVE A SERIOUS SET-BACK TO THE CAUSE. HE IS HAVING A GOOD RUN OF PATIENTS.

VERY FAITHFULLY YOURS,

J. B. Thompson

Fen Chow Fu, June 13, '88.

Rec'd Aug. 8, '88.

FENCHOW FU, SHANSI, CHINA, JULY 28, 1888.

REV. JUDSON SMITH, D.D.,
SEC. AM. BOARD, BOSTON.

DEAR DOCTOR SMITH,-

MID-SUMMER FINDS US WITHOUT MUCH TO REPORT IN THE LINE OF DIRECT WORK. IT HAS TAKEN A GREAT DEAL OF TIME TO SUPERINTEND THE REPAIRS ON THE NEW PLACE. THIS WORK IS EXCEEDINGLY TRYING TO FAITH AND PATIENCE, BUT IT IS NONE THE LESS ESSENTIAL TO THE BEST INTERESTS OF THE WORK.

IT SEEMS STRANGE THAT OUR MISSION IS SO UNFRUITFUL WHILE OTHERS IN THE SAME PROVINCE ARE REAPING A RICH HARVEST. BUT THERE IS ENCOURAGEMENT IN THE THOUGHT THAT THAT HARVEST HAS BEEN GATHERED IN A SECTION OF THE FIELD WHERE THE GOSPEL HAS BEEN PREACHED WITH MORE OR LESS OF REGULARITY EVER SINCE THE FAMINE. IT MUST BE ADMITTED TOO THAT OUR METHODS ARE NOT THE SAME. THE LARGE INGATHERING WHICH HAS BEEN LAUDED SO MUCH IN THE PAPERS WAS A CASE OF INSTANTANEOUS BAPTISM. I AM INFORMED ON GOOD AUTHORITY THAT THE EXERCISE OF A LITTLE DELAY WOULD HAVE KEPT MANY, PROBABLY THE MAJORITY OF THEM, OUT. AS IT IS, THERE ARE NOW NUMBERS OF BAPTISED HEATHEN IN SHANSI. IT IS DISCOURAGING TO US TO HAVE TO WAIT SO LONG FOR ~~EN~~ CONVERTS, BUT WE ALL FEEL THAT IT IS BETTER TO WAIT THAN TO BUILD A CHURCH OF "WOOD, HAY, STUBBLE."

I AM HOPING TO START FOR THE COAST IN ABOUT A FORTNIGHT.

FAITHFULLY YOURS,

J. B. Thompson

FENCHOW FU, SHANSI, CHINA, JULY 28, 1888.

REV. JUDSON SMITH, D.D.,
SEC. AM. BOARD, BOSTON.

DEAR DOCTOR SMITH,-

MID-SUMMER FINDS US WITHOUT MUCH TO REPORT IN THE LINE OF DIRECT WORK. IT HAS TAKEN A GREAT DEAL OF TIME TO SUPERINTEND THE REPAIRS ON THE NEW PLACE. THIS WORK IS EXCEEDINGLY TRYING TO FAITH AND PATIENCE, BUT IT IS NONE THE LESS ESSENTIAL TO THE BEST INTERESTS OF THE WORK.

IT SEEMS STRANGE THAT OUR MISSION IS SO UNFRUITFUL WHILE OTHERS IN THE SAME PROVINCE ARE REAPING A RICH HARVEST. BUT THERE IS ENCOURAGEMENT IN THE THOUGHT THAT THAT HARVEST HAS BEEN GATHERED IN A SECTION OF THE FIELD WHERE THE GOSPEL HAS BEEN PREACHED WITH MORE OR LESS OF REGULARITY EVER SINCE THE FAMINE. IT MUST BE ADMITTED TO THAT OUR METHODS ARE NOT THE SAME. THE LARGE INGATHERING WHICH HAS BEEN LAUDED SO MUCH IN THE PAPERS WAS A CASE OF INSTANTANEOUS BAPTISM. I AM INFORMED ON GOOD AUTHORITY THAT THE EXERCISE OF A LITTLE DELAY WOULD HAVE KEPT MANY, PROBABLY THE MAJORITY OF THEM, OUT. AS IT IS, THERE ARE NOW NUMBERS OF BAPTISED HEATHEN IN SHANSI. IT IS DISCOURAGING TO US TO HAVE TO WAIT SO LONG FOR CONVERTS, BUT WE ALL FEEL THAT IT IS BETTER TO WAIT THAN TO BUILD A CHURCH OF "WOOD, HAY, STUBBLE."

I AM HOPING TO START FOR THE COAST IN ABOUT A FORTNIGHT.

FAITHFULLY YOURS,

J. B. Thompson

Fenchow fu, July 28-1888
Rec'd Oct. 15

Tientsin, Sept. 25, 1888.

Rev. Judson Smith D.D.,
Sec. Am. Board,
Boston, U.S.A.

Dear Doctor Smith,—

I have just returned from a short visit to *T'ung Chow and Peking. What I saw there has greatly encouraged me. It does one a lot of good to meet the veterans in the field—to look into the faces of those who have been for years in the forefront of the battle with heathenism. Personally, I feel a deep sense of gratitude to the noble band of early missionaries in North China who have done so much to make it easier for us later comers. Their example inspires to deeper consecration and renewed zeal.

As to the work, it seems

to me that a good beginning has been made. In the schools sufficient prominence is given to distinctively Christian teaching and thus a foundation both firm and sure is being laid. The teachers spare no pains in their efforts to build up a strong, wholesome Christianity. The bright, intelligent-looking faces of the pupils were interesting to see. The Missionary Principals of our schools in North China have been wisely chosen and they are doing their work well.

I visited also the Wiley Institute under the charge of our Methodist brethren, and was exceedingly glad to see the excellent work that is being done there.

The new missionary party for North China is expected to arrive here Oct. 1st.

It is my earnest prayer that the Annual Meeting soon to be held at Cleveland may prove to be a time of help and blessing to all concerned.

Very Faithfully Yours,
J. B. Thompson.

Tientsin, Sept. 25, /88,

Rec'd Nov. 8.

(Nonofficial Rec'd Oct. 15 1888

Dear Sister Smith,

The allusion above is to the large ingathering at Hung tung hsien. My authority for the statement is the Shansi Carpenter, of C. I. M., as well as others all of them members of that mission. Many of those "converts" are literally "rice Christians" and some of the means employed were calculated to make them such. These facts are well known to many in Shansi.

At the same I do not care to have any of these statements published; chiefly because I am afraid those on whose authority they are made would be unwilling to have them printed.

Faithfully Yours,

J. B. Thomas.

Tientsin, Oct. 22d, 1888.

Revd Judson Smith, D.D.,
Sec. Am. Bd., Boston.
Dear Doctor Smith,—

I am still at Tientsin, and it now seems probable that I must spend the winter here.

Miss Vetter arrived on the 7th inst., but as I am a Britisher we must be married both according to Eng. and Am. law. We could have been married after 24 hours notice at Peking if Minister Denby had been able to give a certificate that the marriage in the British Legation would be regarded as legal in U.S.; but this the latter gentleman could not do, owing to recent instructions from Washington. Consequently, the only thing left for us to do, is, to wait at Tientsin one month and 21 days, being the time required by the Eng. Consular Act. This wait will put us into the latter part of Nov., when it would be unwise to say the least to think of taking a lady into Shansi. We must therefore wait till the Spring at Tientsin. I cannot express how sorry I am at this turn of affairs, especially in view of the recent return of Dr. Osborne to N.S.; but there is absolutely no help for it.

I wrote early in the Spring to ascertain what the law required, but by an unparalleled blunder that letter and indeed a whole Shansi mail were left locked up all through the summer in a room at Pao-ting Fu.

Faithfully yours,

J. B. Thompson.

Tientsin, Oct. 22, 1888

Rec'd Dec. 10

Tientsin, China,
Nov. 11th, 1888.

Rev. Judson Smith, D.D.,
Sec. Am. Board,
Boston, Mass.

Dear Doctor Smith,—

I have to inform you that my marriage to Miss Vetter is not to take place after all. We this week decided not to allow the celebration to take place.

After waiting the required time, I went to the Consul to give the legal notice. Before going, I asked Miss V. if she was perfectly satisfied. She replied that she was; but a few days afterwards she changed her mind and desired to have the matter ended. She gave as her reasons, that I am changed from what I was three years ago, that I am changeable, in my views, and that she could not

Tientsin, Oct. 22, 1888
Rec'd Dec. 10

hope to be happy in my society. I have reason to believe, too, that she has heard of a letter that I wrote to yourself a year or so since, in which I took the liberty of indulging in a joke about a lady physician. I read that letter to all the members of the mission, and we all agreed that it would be understood as a joke, and so I let it go. I did have some misgivings as to the meaning it would convey, but on the whole I decided that it would be understood as nothing more or less than a joke. Miss E. on hearing of it decided that I merely wanted a woman as a "convenience", but in this she does me a great injustice. My feeling towards her was genuine enough.

Still, feeling that she is so changed, I think we are acting wisely in not getting married.

This will seriously inconvenience me and spoil our plans for work at Tinchow Fu as we have now two large properties there a mile apart and only one family to occupy them. The second place would not have been bought but for the fact that I was expecting to occupy the one already purchased.

I feel sorely disappointed but pray for God's abiding presence and help. May I ask you also to pray for me? My prayers and best wishes follow Miss V. to her new field.

Respectfully yours,

J. B. Thompson.

Rev. J. B. Thompson.

Tientsin, Nov. 11. 1888.

Rec'd Dec. 21.

(Personal)

Tientsin, China,
Nov. 12th, 1888.

Rev. Judson Smith, D.D.,
Boston, Mass.

Dear Doctor Smith,—

I yesterday wrote you stating briefly the fact that Miss E. had decided to break off her engagement and go to Japan. Personally, I do not feel any compunctions of conscience as to my motives towards her. They have been pure enough.

I feel that Miss E. has misjudged me in several matters, but it seems unnecessary to state my own side of the affair.

My object in writing to you now is to say how sadly I feel that affairs have taken such a turn. I am sick at heart and look forward with considerable gloom to the dreary winter—more dreary in its outlook because of this experience.

Our houses at Fênchow Fu are so situated that it will not be convenient for me to board as I have hitherto done and at the same time carry on the work that I had been planning to do. We will therefore be crippled ~~the same as~~ more so than heretofore.

The prospect of living all alone is not an inspiring one to me, especially after being entertained in kind homes all these years. I trust we may soon hear of recruits, so as to have someone to occupy the compound where I am to live.

I feel that I would like to visit my aged mother either next year or the year after.

I wish to ask for the consent of the Pru. Com. to be granted on condition that the consent of the mission be given also. I shd. make only a short stay in America, and would go and come second class. I am certain that the trip would do me a lot of good. I would plan if going next year to be back before Mr. Stimson leaves. I submit this to your judgment as to whether it would be well to make the request of the Pru. Com. or not.

I love the work in Shansi and am anxious to make myself more efficient in it.

Please let me ask a continued interest in your prayers.

Faithfully yours, J. B. Thompson.

P.S. – I ought to say that the North China Missionaries have treated me in a most brotherly and Christian way this fall and that Mr. and Mrs. Bostwick with whom I stay have been especially kind. — J.H.S.

Tientsin, Nov. 12. 1886.
Rec'd Dec. 29.

(Personal) Paoting Fu,
China, Nov. 17/88.

Rev. Judson Smith, D.D.,
Boston, U.S.A.

Dear Doctor Smith,—

I have determined to make a definite request for permission to visit America next year. It seems unreasonable to ask such a thing after having been out only three years, but I think there are ample reasons both as affecting my own health and happiness and the work which I have come to China to do, and to which I hope to devote my best energies.

It is my serious conviction that I cannot do my best work as a single man, and this is more true in inland China than it could be at home.

I knew it three years ago, and hoped then to bring Miss Potter out with me, but did not, for reasons with which I think she has made you acquainted. But, apart from those reasons, she met with a serious accident which rendered it impossible for her to come. I looked forward to her coming this fall with delight, and rejoiced in the prospect of more efficient service under the influence of her sympathy and support. But these hopes have all been blasted. I believe she will regret her course some day. I felt terribly disappointed, but of late I have learned some things which lead me to believe that the finger of God was in it and that it was His doing. I now believe that our united life would not have been a happy one. Meantime I pray that she may have a successful life in Japan. One reason, then, for wanting to go home, is that I may find a lady to be to me what I had expected to find in Miss V.—namely, a helpmeet in the Lord. This motive does not seem to me an unworthy one, and I lay it before you, because I feel that you are a friend.

There are also considerations of health in China, but these Dr. Merritt has promised to write. I will only add on that point that, before he knew I was expecting to be married, Dr. Osborne, strongly advised me to the same effect and for the same reasons.

It would be well if I could start as soon as navigation opens in the Spring. It is my intention to travel second class going home and try in every way to spend as little of the Board's money as possible.

If you think favorably of my request and decide to lay it before the Pr. Com., please send a cablegram at my expense if permission is granted. Simply say "Yes."

I am sure all the members of the Mission will be willing to have me go, notwithstanding we are so few in nos.

I have written more frankly to you than I am in the habit of writing or speaking to anybody on this subject. Please regard this letter as confidential, save as to the bare request to go home.

My reason in asking for a cablegram is, that will allow of my getting off early in the Spring.

Asking an interest in your prayers,

I am

Faithfully yours,

J. B. Thompson.

Taotingfu, Nov. 17, 1888
Rec'd Jan. 12, 1889

Paotingfu, Nov. 17, 1888

Rec'd Jan. 12, 1889

Rev. J. B. Thompson,
I. T. Nov. 17, 1888.
Rec'd Jan. 12, /89.

Dear Doctor Smith—

If you send a message, please word it, "Merritt", Pao-ting Fu, China, "Yes".

I wish to state that if I find myself quite well in the spring or if the mission do not fully and unanimously approve of my going I shall stay on and do the best I can.

Faithfully yours,
J. B. Thompson.

(Personal.)

Fênchow Fu, Shansi,
Dec. 15 / 88.

Rev. Judson Smith, D.D.,
Sec. Am. Bd.

Dear Doctor Smith,—

I reached this city on Dec. 6th, having met with much kindness en route. The Stimsons gave me what they termed a "Boston hand-shake",—and it did my heart good to get it.

I shall always feel that Miss C. has done me a very great wrong. Besides other considerations, I find now that I am upwards of $5.00 in debt to the Board. The circumstances are such that I feel justified in addressing a letter to the Pru. Com. This letter will be sent to you by next courier. I intend also to send a copy to Miss C. so that she may have an opportunity to reply.

Please pardon me for writing so foolishly as I did from the coast. I was so sad and disappointed that I scarcely knew what to do. The welcome given me in Shansi has greatly cheered me.

I am much troubled with sleeplessness; otherwise, my health is good.

I love the work here and do not want to leave it. God has a blessing in store for us. May our faith hasten its coming!

As to myself, I believe that the God who has helped me all my life long will not forsake me now.

Please remember me in prayer.

Respectfully Yours,

J. B. Thompson.

Rev. J. B. Thompson,
Ten-chow fu, Dec. 15, 1888.
Rec'd Mar. 1, /89.

TO THE PRUDENTIAL COMMITTEE OF THE A. B. C. F. M.,

GENTLEMEN,—

YOU WILL HAVE LEARNED BY CABLEGRAM, AND PERHAPS ALSO BY MAIL, THAT THE ENGAGEMENT BETWEEN MISS VETTER AND MYSELF WAS ABRUPTLY BROKEN OFF AT THE COAST.

THIS RESULT WAS SO SUDDEN, AND IS IN ITS CONSEQUENCES SO SERIOUS TO ME, THAT AFTER DUE CONSIDERATION, I DEEM IT PROPER TO LAY THE WHOLE CASE BEFORE YOU.

WITH THE FACT OF OUR ENGAGEMENT YOU ARE ALREADY ACQUAINTED, MISS V. HERSELF HAVING COMMUNICATED IT TO YOU WHEN SHE APPLIED FOR APPOINTMENT. I WAS PERFECTLY SINCERE IN MY PROPOSALS AND PROMISES TO HER; AND AS TO MY MOTIVES I AM NOT ASHAMED TO FACE THEM AT ANY TIME OR PLACE.

WHEN MISS V. ACCEPTED MY OFFER I, SUPPOSING IT WAS DONE IN GOOD FAITH, BEGAN AT ONCE TO PREPARE FOR MARRIED LIFE. I MADE MY PLANS ACCORDINGLY; AND I STARTED TO MEET HER ON THE 6TH OF AUG LAST PREPARED TO REDEEM ALL MY PROMISES, AND WITH NO OTHER EXPECTATION THAN THAT OF RETURNING WITH HER TO A SUCCESSFUL LIFE-WORK.

I WROTE TO THE COAST ABOUT THREE MONTHS BEFORE SETTING OUT MYSELF TO ASCERTAIN WHAT WOULD BE REQUIRED FOR A LEGAL MARRIAGE, BUT THE LETTER WAS DETAINED EN ROUTE, SO THAT IT DID NOT REACH ITS DESTINATION TILL AFTER FOUR OR FIVE MONTHS FROM THE TIME IT WAS WRITTEN.

ON PERSONAL ENQUIRY, I FOUND WE COULD BE MARRIED (1) AT THE SHANGHAI CATHEDRAL, (2) AT THE BRITISH CONSULATE IN TIENTSIN, OR (3) AT THE BRITISH LEGATION IN PEKING. I WAS NOT INFORMED THAT IN ORDER TO BE MARRIED AT PEKING, A SERVICE WAS PREVIOUSLY REQUIRED AT THE U. S.

[illegible]
Rec'd Dec 15 1888

Please pardon me [illegible]

for writing [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

CONSULATE. AT THE SAME TIME, I HAD OBJECTIONS TO THE PEKING MARRIAGE, CHIEFLY BECAUSE IT WOULD HAVE TO BE PERFORMED BY A HIGH CH. CLERGYMAN OF THE ENG. CH.

THE CONSULAR MARRIAGE REQUIRES A RESIDENCE OF ONE MONTH BEFORE NOTICE CAN BE GIVEN, THEN A FURTHER DELAY OF 21 DAYS FOR THE MARRIAGE; BUT BY THE PAYMENT OF AN EXTRA FEE OF $9.50 MEX. THE 21 DAYS CAN BE REDUCED TO 7.

WHEN MISS V. ARRIVED, SHE SUGGESTED GOING TO PEKING, AND I ACQUIESCED, HOPING THEREBY TO SAVE A MONTH'S TIME, AND SO GET BACK EARLY INTO SHANSI. ON REACHING PEKING, I LEARNED FROM SIR JNO. WALSHAM THE BRITISH MINISTER THAT WE WOULD FIRST HAVE TO BE MARRIED BY AN AM. MAGISTRATE, AS ALREADY MENTIONED; UNLESS THE AM. MINISTER WOULD SIGN A CERTIFICATE THAT THE MARRIAGE AT THE BRITISH LEGATION WOULD BE LEGAL IN THE U. S. THIS COL. DENBY SAID HE HAD BEEN RECENTLY FORBIDDEN TO DO.

WE THEN RETURNED TO TIENTSIN, AND AS MISS VETTER HAD TAKEN COLD WE DECIDED TO WAIT AT TIENTSIN AND HAVE THE CONSULAR MARRIAGE PERFORMED THERE.

SEVERAL TIMES DURING THESE JOURNEYINGS, MISS V. REMARKED THAT SHE HAD LOST ALL HER ENTHUSIASM FOR SHANSI AND THE CHINESE LANGUAGE, AND THAT SHE "FELT IN HER BONES" WE WERE NOT GOING INTO SHANSI THIS YEAR. I INVARIABLY REPLIED THAT HER ENTHUSIASM WOULD RETURN; AND AS TO GOING INTO SHANSI, THAT WOULD DEPEND ALTOGETHER UPON HER HEALTH AND THE STATE OF THE WEATHER. I ALWAYS EMPHASIZED THE STATEMENT THAT I WOULD NOT RUN ANY RISK WITH HER HEALTH. I ALSO TALKED OF COMING IN ALONE

CONSULATE. AT THE SAME TIME I HAD OBJECTIONS TO THE PEKING MARRIAGE, CHIEFLY BECAUSE IT WOULD HAVE TO BE PERFORMED BY A HIGH CH. CLERGYMAN OF THE ENG. CH.

THE CONSULAR MARRIAGE REQUIRES A RESIDENCE OF ONE MONTH BEFORE NOTICE CAN BE GIVEN, THEN A FURTHER DELAY OF 21 DAYS FOR THE MARRIAGE BUT BY THE PAYMENT OF AN EXTRA FEE OF $9.50 MEX. THE 21 DAYS CAN BE REDUCED TO 7.

WHEN MISS V. ARRIVED, SHE SUGGESTED GOING TO PEKING, AND I ACQUIESCED, HOPING THEREBY TO SAVE A MONTH'S TIME, AND SO GET BACK EARLY INTO SHANSI. ON REACHING PEKING, I LEARNED FROM SIR JNO. WALSHAM THE BRITISH MINISTER THAT WE WOULD FIRST HAVE TO BE MARRIED BY AN AM. MAGISTRATE, AS ALREADY MENTIONED, UNLESS THE AM. MINISTER WOULD SIGN A CERTIFICATE THAT THE MARRIAGE AT THE BRITISH LEGATION WOULD BE LEGAL IN THE U. S. THIS COL. DENBY SAID HE HAD BEEN RECENTLY FORBIDDEN TO DO.

WE THEN RETURNED TO TIENTSIN, AND AS MISS VETTER HAD TAKEN COLD WE DECIDED TO WAIT AT TIENTSIN AND HAVE THE CONSULAR MARRIAGE PERFORMED THERE.

SEVERAL TIMES DURING THESE JOURNEYINGS, MISS V. REMARKED THAT SHE HAD LOST ALL HER ENTHUSIASM FOR SHANSI AND THE CHINESE LANGUAGE, AND THAT SHE FELT IN HER BONES WE WERE NOT GOING INTO SHANSI THIS YEAR. I INVARIABLY REPLIED THAT HER ENTHUSIASM WOULD RETURN, AND AS TO GOING INTO SHANSI, THAT WOULD DEPEND ALTOGETHER UPON HER HEALTH AND THE STATE OF THE WEATHER. I ALWAYS EMPHASIZED THE STATEMENT THAT I WOULD NOT RUN ANY RISK WITH HER HEALTH. I ALSO TALKED OF COMING IN ALONE

IN ORDER TO ASSIST MR. STIMSON AND TO FINISH REPAIRING THE HOUSE. AT FIRST I WAS SINCERE IN THIS TALK, BUT ON SECOND THOUGHT I DECIDED IT WOULD BE WRONG TO DO SO, AND I TOLD BOTH MR. BOSTWICK AND MISS V. THAT I HAD NO THOUGHT OF LEAVING HER.

I HAD TWO SERIOUS OBJECTIONS TO SPENDING THE WINTER IN TIENTSIN. (1) I WAS NEEDED IN SHANSI. I SAID, MR. STIMSON IS THE ONLY MISS'Y AT F. C. F. IF HE GETS SICK THERE IS NO ONE TO TAKE HIS PLACE. SO IF IT IS POSSIBLE WE OUGHT TO GO IN. (2) LIVING AT TIENTSIN WAS TOO COSTLY FOR ME. I TOLD MISS V. THAT WHEN I LEFT SHANSI, I WAS 300 TAELS IN DEBT TO THE BD., THAT THE MONEY I WAS THEN USING WAS NOT MINE BUT THE BOARD'S, AND THEREFORE I FELT WE OUGHT IF POSSIBLE TO GO INTO SHANSI. SHE REPLIED THAT A YOUNGMAN ON GETTING MARRIED OUGHT TO EXPECT TO GO INTO DEBT, AND THAT I EVIDENTLY THOUGHT MORE OF IT THAN SHE DID-THE LATTER STATEMENT BEING QUITE TRUE.

MEANTIME I DID NOT KNOW THAT ANY DISSATISFACTION EXISTED. I ON MY PART REJOICED IN THE PROSPECT OF THE HOME THAT MISS V. WOULD MAKE FOR ME AND OF THE INCREASED USEFULNESS THAT WOULD BE ADDED TO MY LIFE.

WHEN THE DAY CAME FOR GIVING THE REQUIRED NOTICE, THE CONSUL ASKED WHETHER WE WOULD AFFIRM OR SWEAR. MISS V. READILY AGREED TO SWEAR. AFTER CONSULTING WITH HER, I PAID THE EXTRA FEE FOR THE REDUCTION OF TIME FROM 21 DAYS TO 7. WE APPEARED BEFORE THE CONSUL ON NOV. 7 AND MADE THE APPOINTMENT TO BE MARRIED BY HIM ON NOV. 14 AT 11 O'~~CLO~~ CLOCK A. M. ON THE WAY TO THE CONSULATE I ASKED MISS V. IF SHE WAS PERFECTLY WILLING. SHE REPLIED THAT SHE WAS. I ALSO ASKED HER IF I HAD KEPT ALL MY PROMISES TO HER, AND SHE REPLIED THAT I HAD.

THE NEXT DAY I APPEARED BEFORE THE AM. CONSUL AND HE AGREED TO

IN ORDER TO ASSIST MR. STINSON AND TO FINISH REPAIRING THE HOUSE. AT FIRST I WAS SINCERE IN THIS TALK, BUT ON SECOND THOUGHT I DECIDED IT WOULD BE WRONG TO DO SO, AND I TOLD BOTH MR. BOSTWICK AND MISS V. THAT I HAD NO THOUGHT OF LEAVING HER.

I HAD TWO SERIOUS OBJECTIONS TO SPENDING THE WINTER IN TIENTSIN. (1) I WAS NEEDED IN SHANSI. I SAID, MR. STINSON IS THE ONLY MISS'Y AT F. C. F. IF HE GETS SICK THERE IS NO ONE TO TAKE HIS PLACE. SO IF IT IS POSSIBLE WE OUGHT TO GO IN. (2) LIVING AT TIENTSIN WAS TOO COSTLY FOR ME. I TOLD MISS V. THAT [illegible] I WAS 300 TAELS IN DEBT TO THE BD., THAT THE MONEY I WAS THEN USING WAS NOT MINE BUT THE BOARD'S, AND THEREFORE I FELT WE OUGHT IF POSSIBLE TO GO INTO SHANSI. SHE REPLIED THAT A YOUNGMAN ON GETTING MARRIED OUGHT TO EXPECT TO GO INTO DEBT, AND THAT I EVIDENTLY THOUGHT MORE OF IT THAN SHE DID-THE LATTER STATEMENT BEING QUITE TRUE.

MEANTIME I DID NOT KNOW THAT ANY DISSATISFACTION EXISTED. I ON MY PART REJOICED IN THE PROSPECT OF THE HOME THAT MISS V. WOULD MAKE FOR ME AND OF THE INCREASED USEFULNESS THAT WOULD BE ADDED TO MY LIFE.

WHEN THE DAY CAME FOR GIVING THE REQUIRED NOTICE, THE CONSUL ASKED WHETHER WE WOULD AFFIRM OR SWEAR. MISS V. READILY AGREED TO SWEAR. AFTER CONSULTING WITH HER, I PAID THE EXTRA FEE FOR THE REDUCTION OF TIME FROM 21 DAYS TO 7. WE APPEARED BEFORE THE CONSUL ON NOV. 7 AND MADE THE APPOINTMENT TO BE MARRIED BY HIM ON NOV. 14 AT 11 O'CLOCK A. M. ON THE WAY TO THE CONSULATE I ASKED MISS V. IF SHE WAS PERFECTLY WILLING. SHE REPLIED THAT SHE WAS. I ALSO ASKED HER IF I HAD KEPT ALL MY PROMISES TO HER, AND SHE REPLIED THAT I HAD.

THE NEXT DAY I APPEARED BEFORE THE AM. CONSUL AND HE AGREED TO

PERFORM A CEREMONY TO LEGALIZE THE MARRIAGE IN THE U. S. I ALSO ASKED REV. H. KINGMAN TO SOLEMNIZE THE RELIGIOUS CEREMONY.

THE OATH WAS TAKEN ON NOV. 7. ON THE 9TH MISS V. ABRUPTLY BROKE OFF THE ENGAGEMENT. THE OCCASION WAS AS FOLLOWS: MISS V. HAVING COME TO CHINA WITHOUT A WEDDING-DRESS, SHE AFTERWARDS AT MY SUGGESTION BOUGHT ONE AT TIENTSIN AT MY EXPENSE. SHE CAME OUT EXPECTING TO BE MARRIED IN CHINESE CLOTHES, THOUGH I HAD WRITTEN TO HER BEFORE SHE LEFT THE U. S. NOT TO THINK OF DOING SO. I ALSO SENT HER $165 THINKING IT WOULD AID HER IN PURCHASING A WEDDING OUTFIT. THIS MONEY SHE SPENT IN TRAVELING IN U. S.

I HAD SELECTED A SUIT OF CHINESE CLOTHES FOR MY OWN USE ON THE OCCASION, BUT I DEFERRED BUYING IT TO THE LAST MOMENT, AS IF THE WEATHER SHD. GROW COLD SO THAT WE COULD NOT GO INTO SHANSI, I INTENDED TO GET A SUIT OF FOREIGN CLOTHES WHICH I COULD AFTERWARDS USE AT TIENTSIN.

ON THE 9TH OF NOV. IT SUDDENLY OCCURRED TO MISS V. THAT THE SHADE OF THE CLOTHES I HAD SELECTED MIGHT SPOIL THE EFFECT OF HER DRESS. THEN SHE AGREED TO GO WITH ME TO THE NATIVE TOWN AND SELECT A SUITABLE COLOR. WE WENT UP, BUT THE STORE WAS SO DARK THAT WE COULD NOT DISTINGUISH THE SHADES. SO WE DECIDED TO GO AGAIN NEXT DAY. NEXT MORNING IT RAINED. STILL, WE STARTED OUT, BUT AS THE RAIN INCREASED WE TURNED BACK. MISS. V. THEN ASKED ME IF I WOULD GET THE FOREIGN SUIT. I SAID, YES. AND YET, SAID I, I DISLIKE SPENDING THE WINTER HERE. IT IS JUST LIKE THIS: WHEN I LEFT SHANSI I WAS 300 TAELS IN DEBT TO THE BOARD, I HAVE ALSO DRAWN LARGELY ON MR. BOSTWICK, BESIDES WH. I OWE COLLINS & CO. QUITE A SUM. THE FINANCIAL CONSIDERATION IS

PERFORM ACEREMONY TO LEGALIZE THE MARRIAGE IN THE U. S. I ALSO ASKED REV. H. KINGMAN TO SOLEMNIZE THE RELIGIOUS CEREMONY.

THE OATH WAS TAKEN ON NOV. 7. ON THE 9TH MISS V. ABRUPTLY BROKE OFF THE ENGAGEMENT. THE OCCASION WAS AS FOLLOWS : MISS V. HAVING COME TO CHINA WITHOUT A WEDDING-DRESS, SHE AFTERWARDS AT MY SUGGESTION BOUGHT ONE AT TIENTSIN AT MY EXPENSE. SHE CAME OUT EXPECTING TO BE MARRIED IN CHINESE CLOTHES, THOUGH I HAD WRITTEN TO HER BEFORE SHE LEFT THE U. S. NOT TO THINK OF DOING SO. I ALSO SENT HER $165 THINKING IT WOULD AID HER IN PURCHASING A WEDDING OUTFIT. THIS MONEY SHE SPENT IN TRAVELING IN U. S.

I HAD SELECTED A SUIT OF CHINESE CLOTHES FOR MY OWN USE ON THE OCCASION, BUT I DEFERRED BUYING IT TO THE LAST MOMENT, AS IF THE WEATHER SHD. GROW COLD SO THAT WE COULD NOT GO INTO SHANSI, I INTENDED TO GET A SUIT OF FOREIGN CLOTHES WHICH I COULD AFTERWARDS USE AT TIENTSIN.

ON THE 8TH OF NOV. IT SUDDENLY OCCURRED TO MISS V. THAT THE SHADE OF THE CLOTHES I HAD SELECTED MIGHT SPOIL THE EFFECT OF HER DRESS. THEN SHE AGREED TO GO WITH ME TO THE NATIVE TOWN AND SELECT A SUITABLE COLOR. WE WENT UP, BUT THE STORE WAS SO DARK THAT WE COULD NOT DISTINGUISH THE SHADES. SO WE DECIDED TO GO AGAIN NEXT DAY. NEXT MORNING IT RAINED. STILL, WE STARTED OUT, BUT AS THE RAIN INCREASED WE TURNED BACK. MISS. V. THEN ASKED ME IF I WOULD GET THE FOREIGN SUIT. I SAID, YES. AND YET, SAID I, I DISLIKE SPENDING THE WINTER HERE. IT IS JUST LIKE THIS. WHEN I LEFT SHANSI I WAS 300 TAELS IN DEBT TO THE BOARD, I HAVE ALSO DRAWN LARGELY ON MR. BOSTWICK, BESIDES W.H. I OWE COLLINS & CO. QUITE A SUM. THE FINANCIAL CONSIDERATION IS

AN IMPORTANT ONE AFTER ALL. THEREUPON MISS V. LEFT THE ROOM, SAYING SHE WOULD BE BACK IN A LITTLE WHILE.

SHORTLY AFTERWARDS, I WENT INTO MR. BOSTWICK'S OFFICE AND FOUND HER CONVERSING WITH MR. B. I DID NOT KNOW TILL AFTERWARDS WHAT IT WAS ABOUT. I SAID, PROVIDENCE SEEMS TO HAVE DECIDED THIS MATTER ABOUT GOING INTO SHANSI. I HAVE DETERMINED TO SPEND THE WINTER HERE. I INTEND TO BUY A STOVE TO PUT IN MISS V'S ROOM, AND WE CAN HOPE FOR A COMFORTABLE AND HAPPY WINTER. I AM NOW GOING TO COLLINS' TO GET THE SUIT OF CLOTHES. MISS V. FOLLOWED ME TO THE DOOR AND SAID SHE HAD SOMETHING TO SAY TO ME. I WENT INTO THE SITTING-ROOM. SHE CAME IN AND SAID I WOULD HAVE TO GO INTO SHANSI WITHOUT HER. I ASKED WHY. SHE REPLIED I WAS FICKLE AND SHE COULD NOT HOPE TO MAKE LIFE A SUCCESS WITH ME. I ASKED IF THERE WERE OTHER REASONS. SHE REPLIED, THAT CHIEFLY. SAID I, IF IT IS "THAT CHIEFLY" THERE MUST BE OTHERS. SHE SAID, NO; ONLY THAT. STILL SHE AFTERWARDS MADE OTHER CHARGES, AS THAT I HAD BEEN UNKIND AND INATTENTIVE. SHE BELIEVED ALSO AS I HAVE REASON TO THINK, THAT MY INTENDED MARRIAGE TO HER WAS A BUSINESS AFFAIR!!!

AS TO BEING UNKIND, I DID EVERYTHING IN MY POWER FOR HER. I SENT HER ALL THE MONEY I HAD IN THE U.S.-$165. I REQUESTED MR. WARD TO LET HER HAVE MONEY ON MY AC, AND HE GENEROUSLY ALLOWED HER TO EXPEND OVER AND ABOVE HER $250 OUTFIT A SUM THAT, WITH FREIGHT AND INSURANCE ON THE GOODS, AMOUNTS TO $212.79-WH. AMT. IS NOW CHARGED AGAINST ME. AT THE COAST I WILLINGLY PAID FOR EVERYTHING SHE WANTED-FROM A WEDDING-DRESS TO A NIGHT-GOWN.

AS TO THE 2D CHARGE, I ASKED HER TO SPECIFY WHEREIN I HAD BEEN INATTENTIVE. SHE REPLIED THAT I WOULD NOT RECOGNIZE THE INSTANCES IF

AN IMPORTANT ONE AFTER ALL. THEREUPON MISS V. LEFT THE ROOM, SAYING SHE WOULD BE BACK IN A LITTLE WHILE.

SHORTLY AFTERWARDS, I WENT INTO MR. BOSTWICK'S OFFICE AND FOUND HER CONVERSING WITH MR. B. I DID NOT KNOW TILL AFTERWARDS WHAT IT WAS ABOUT. I SAID, PROVIDENCE SEEMS TO HAVE DECIDED THIS MATTER ABOUT GOING INTO SHANSI. I HAVE DETERMINED TO SPEND THE WINTER HERE. I INTEND TO BUY A STOVE TO PUT IN MISS V'S ROOM, AND WE CAN HOPE FOR A COMFORTABLE AND HAPPY WINTER. I AM NOW GOING TO COLLINS TO GET THE SUIT OF CLOTHES. MISS V. FOLLOWED ME TO THE DOOR AND SAID SHE HAD SOMETHING TO SAY TO ME. I WENT INTO THE SITTING-ROOM. SHE CAME IN AND SAID I WOULD HAVE TO GO INTO SHANSI WITHOUT HER. I ASKED WHY. SHE REPLIED I WAS FICKLE AND SHE COULD NOT HOPE TO MAKE LIFE A SUCCESS WITH ME. I ASKED IF THERE WERE OTHER REASONS. SHE REPLIED, THAT CHIEFLY. SAID I, IF IT IS THAT CHIEFLY THERE MUST BE OTHERS. SHE SAID NO, ONLY THAT. STILL SHE AFTERWARDS MADE OTHER CHARGES, AS THAT I HAD BEEN UNKIND AND INATTENTIVE. SHE BELIEVED ALSO AS I HAVE REASON TO THINK, THAT MY INTENDED MARRIAGE TO HER WAS A BUSINESS AFFAIR.!!

AS TO BEING UNKIND, I DID EVERYTHING IN MY POWER FOR HER. I SENT HER ALL THE MONEY I HAD IN THE U.S.—$165. I REQUESTED MR. WARD TO LET HER HAVE MONEY ON MY AC, AND HE GENEROUSLY ALLOWED HER TO EXPEND OVER AND ABOVE HER $250 OUTFIT A SUM THAT WITH FREIGHT AND INSURANCE ON THE GOODS AMOUNTS TO $212.75—WH. AMT. IS NOW CHARGED AGAINST ME. AT THE COAST I WILLINGLY PAID FOR EVERYTHING SHE WANTED—FROM A WEDDING-DRESS TO A NIGHT-GOWN.

AS TO THE 2D CHARGE, I ASKED HER TO SPECIFY WHEREIN I HAD BEEN INATTENTIVE. SHE REPLIED THAT I WOULD NOT RECOGNIZE THE INSTANCES IF

SHE SHOULD MENTION THEM.

I LOOK UPON THE LAST CHARGE AS UTTERLY ABSURD. I HAVE NOT SO LOST MY SENSES AS TO RUN INTO DEBT TO MARRY A PENNILESS GIRL AS A BUSINESS SPECULATION.

THE AFFAIR LEAVES ME THUS: I BEGAN THIS YEAR WITH A BALANCE ON THE TREASURER'S BOOKS AND WITH $165 ON HAND. WITH A VIEW TO GETTING MARRIED, I PURCHASED FURNITURE AND AN ORGAN TO THE VALUE OF ABOUT $300. MISS V. COST ME IN U. S. NEARLY $250—WH. INCLUDES $20 DRAWN FROM MR. FLINT ON MY AC.—BESIDES THE $165 ALREADY MENTIONED, AND WH. SHE HAS PROMISED TO REPAY. MY EXPENSES AT THE COAST WERE ABOUT $300. SO THAT I CLOSE THE YEAR WITH A DEBT OF MORE THAN $500.* MY SALARY IS $633.66. ADD TO THIS FOUR MONTHS' TIME LOST TO MY WORK AND THE FAILURE OF ALL MY HOPES AND PLANS AND ANTICIPATIONS FOR THE FUTURE.

IT SERIOUSLY AFFECTS OUR STATION WORK. IN VIEW OF MY CONTEMPLATED MARRIAGE, WE BOUGHT A SECOND PROPERTY AND FITTED UP THE FIRST FOR MY USE AT A COST OF NOT LESS THAN $500. I HAD PLANNED WORK THERE WHICH I CANNOT NOW PERFORM.

THERE WAS ONE RESPECT IN WH. I FAILED. IT IS A SOCIAL CUSTOM AT TIENTSIN FOR A GENTLEMAN ON HIS ARRIVAL TO CALL ON ALL THE LADIES OF THE SETTLEMENT. I DID NOT KNOW THE EXACT REQUIREMENT TILL I RETURNED TO SHANSI AND LEARNED IT FROM MR. STIMSON. UNLESS THE NEW-COMER DOES SO HE IS OSTRACIZED. AS I DID NOT UNDERSTAND THE IMPORTANCE OF THE CUSTOM AS AFFECTING MISS V., UNTIL IT WAS TOO LATE, I DID NOT MAKE THE REQUIRED CALLS. CONSEQUENTLY NO LADIES CALLED UPON MISS V. AT TIENTSI

GENTLEMEN OF THE PRUDENTIAL COMMITTEE: I DO NOT KNOW WHETHER IT IS RIGHT TO BRING THIS MATTER BEFORE YOU OR NOT; BUT I DO SO BE-

* actual amt. 485.25

SHE SHOULD MENTION THEM.

I LOOK UPON THE LAST CHARGE AS UTTERLY ABSURD. I HAVE NOT SO LOST MY SENSES AS TO RUN INTO DEBT TO MARRY A PENNILESS GIRL AS A BUSINESS SPECULATION.

THE AFFAIR LEAVES ME THUS. I BEGAN THIS YEAR WITH A BALANCE ON THE TREASURER'S BOOKS AND WITH $165 ON HAND. WITH A VIEW TO GETTING MARRIED, I PURCHASED FURNITURE AND AN ORGAN TO THE VALUE OF ABOUT $300. MISS V. COST ME IN U. S. NEARLY $250—WH. INCLUDES $20 DRAWN FROM MR. FLINT ON MY AC.—BESIDES THE $165 ALREADY MENTIONED AND WH. SHE HAS PROMISED TO REPAY. MY EXPENSES AT THE COAST WERE ABOUT $300. SO THAT I CLOSE THE YEAR WITH A DEBT OF MORE THAN $600. MY SALARY IS $613.60. ADD TO THIS FOUR MONTHS' TIME LOST TO MY WORK AND THE FAILURE OF ALL MY HOPES AND PLANS AND ANTICIPATIONS FOR THE FUTURE.

IT SERIOUSLY AFFECTS OUR STATION WORK. IN VIEW OF MY CONTEMPLATED MARRIAGE, WE BOUGHT A SECOND PROPERTY AND FITTED UP THE FIRST FOR MY USE AT A COST OF NOT LESS THAN $600. I HAD PLANNED WORK THERE WHICH I CANNOT NOW PERFORM.

THERE WAS ONE RESPECT IN WH. I FAILED. IT IS A SOCIAL CUSTOM AT TIENTSIN FOR A GENTLEMAN ON HIS ARRIVAL TO CALL ON ALL THE LADIES OF THE SETTLEMENT. I DID NOT KNOW THE EXACT REQUIREMENT TILL I RETURNED TO SHANSI AND LEARNED IT FROM MR. STIMSON. UNLESS THE NEW-COMER DOES SO HE IS OSTRACIZED. AS I DID NOT UNDERSTAND THE IMPORTANCE OF THE CUSTOM AS AFFECTING MISS V. UNTIL IT WAS TOO LATE, I DID NOT MAKE THE REQUIRED CALLS. CONSEQUENTLY NO LADIES CALLED UPON MISS V. AT TIENTSIN.

GENTLEMEN OF THE PRUDENTIAL COMMITTEE: I DO NOT KNOW WHETHER IT IS RIGHT TO BRING THIS MATTER BEFORE YOU OR NOT; BUT I DO SO BE-

[illegible]

CAUSE YOU HAVE COMMISSIONED US BOTH, AND BECAUSE I THINK IT BETTER TO APPEAL TO YOU THAN TO SEEK REDRESS IN THE COURTS. I HAVE BEEN GREATLY WRONGED. MY PLANS FOR LIFE AND LIFE-WORK HAVE BEEN RUTHLESSLY BROKEN. TRUSTING IN MISS V.'S GOOD FAITH I INCURRED A HEAVY DEBT WH. I NOW HAVE TO CARRY. I ASK YOU TO DECIDE IF MISS V. SHOULD NOT AT LEAST BE HELD RESPONSIBLE FOR THE $212.79* MENTIONED ABOVE. IF YOU DECIDE IN THE AFFIRMATIVE, KINDLY INSTRUCT MR. WARD TO DEBIT HER AND CREDIT ME WITH THAT AMOUNT.

I BEG TO STATE FURTHER, THAT AT THE END OF MY FIRST YEAR IN CHINA, I WAS ENTITLED TO THE SUM OF $100. BUT AS I DID NOT NEED IT I DID NOT APPLY FOR IT. IN FACT, I REFUNDED PART OF MY ORIGINAL OUTFIT MONEY. IN VIEW OF THE HEAVY FINANCIAL SET-BACK I HAVE JUST EXPERIENCED, I NOW TAKE THE LIBERTY TO ASK FOR THE ADDITIONAL GRANT OF $100.

RESPECTFULLY SUBMITTED,

J. B. Thompson.

FENCHOW FU, SHANSI, CHINA,
DEC. 21, 1888.

*I did not know she had expended so much till I returned to Shansi.

Fenchow Fu, Shansi,
China, Dec. 21, 1888.

Rev. A. C. Thompson, D.D.,
Chairman Pru. Com.,
Boston, U.S.A.

Dear Sir,-

I take the liberty to enclose a letter wh. I wish to have presented to the Pru. Com. I have sent a copy of it to Miss Petter.

Perhaps Miss P. would promise to pay the money wh. I now ask the Com. to charge against her; but it would be far more satisfactory to me to have it settled by the Pru. Com. Besides, Miss P. having already, without sufficient reason, violated the most solemn promise that a woman can make — a promise backed up by an oath before a magistrate — I may be pardoned for considering her word a very poor guarantee of good faith.

Respectfully Yours,
J. B. Thompson.

Rec Mar 12 '89

To B. Com.

& Sec. S.

Fenchow Fu Shansi,
China, Jan. 14/89.

Rev. Judson Smith, D.D.,
Sec. Am. Board.
Boston, U.S.A.

Dear Doctor Smith,—

It seems to me that the work here is quite hopeful. At least, in one sense it is. The chapel is opened every day, and it is always well attended. I hear good reports from Taik. also.

From another standpoint, the prospect is not encouraging. We are weak in numbers, and it is rumored that we are soon to be weakened still more. Besides this, Mrs. Price is so much of an invalid that any man less hopeful than Mr. Price, would have gone back to America with her long ago. The Stimsons are planning to go home in '90. I am glad the Pru. Com. have agreed to let them have a vacation. The

Mar. 10, '89

state of Mr. Stimson's health is such that he certainly needs a change. He has served the mission well.

This will leave me quite alone. I am perfectly willing to stay on and "hold the fort," if I can. But it is said the C.I.M. are also planning to occupy T.C.F.

It is a pity that we have to live on year after year at this "poor, dying rate." It seems, too, that we did wrong in buying a second property here. We did it for the best. I am occupying a large compound on which there is ample room for two families and medical work besides. There is no help for it now; but the Chinese think it strange and extravagant. It does not commend the Gospel to them.

Faithfully Yours,
J. B. Thompson

J. B. Thompson,
Teu Chow fu, Jan. 14, 1889,
Rec'd Mar. 26.

Fen chow Fu Jan 14. 1889

FENCHOW FU, SHANSI, CHINA,
FEB. 1ST, 1889.

REV. JUDSON SMITH, D.D.,
SEC. A.B.C.F.M., BOSTON.

DEAR DOCTOR SMITH,-

WE HAVE JUST HELD OUR ANNUAL MEETING AND IT WAS ON THE WHOLE A GOOD ONE. THE TIME IS QUITE GONE BY WHEN WE LOOKED FORWARD TO SUCH A GATHERING WITH FEAR AND TREMBLING. WE MEET NOW AS CHRISTIAN BRETHREN.

THE GENERAL TONE OF THE MEETING WAS HOPEFUL. IT WAS GENERALLY FELT THAT THE MISSION HAS AT LAST TAKEN ROOT AND THAT ITS GROWING DAYS ARE IN THE NEAR FUTURE.

AS TO THE FUTURE PERSONNEL OF THE MISSION THERE WAS CONSIDERABLE UNCERTAINTY. MR. STIMSON'S BILIOUS ATTACKS HAVE BEEN SO FREQUENT DURING THE YEAR THAT IT WAS RECOMMENDED TO HIM TO SEEK MEDICAL ADVICE AS TO THE ADVISABILITY OF RISKING ANOTHER YEAR IN CHINA. MY OWN CASE WAS TALKED OVER, TOO, IN AN INFORMAL WAY, WITH THE RESULT THAT I WAS REQUESTED TO STATE THE PARTICULARS TO YOU.

THE FACT IS THAT DURING THE PAST WINTER I HAVE FELT GREATLY DISCOURAGED OVER MY POOR SUCCESS AT GETTING THE LANGUAGE. IT IS NOW GOING FOUR YEARS SINCE I REACHED SHANSI AND I AM STILL UNABLE TO PRAY INTELLIGIBLY IN CHINESE AND MY SPEAKING IS VERY IMPERFECT. BEFORE LEAVING TAIKU, I HAD BEGUN TO PREACH AND PRAY SOME, AND I FREQUENTLY ATTENDED FAIRS WITH BOOKS; ALSO AFTER THE ARRIVAL OF MR. PRICE I TOOK MY REGULAR TURN IN THE SUNDAY SERVICES, BUT ON MOVING TO FENCHOW FU, I FOUND A DIFFERENT DIALECT FROM THAT WHICH I HAD BEEN LEARNING. I WENT ON THE STREET WITH BOOKS NEARLY EVERY AFTERNOON, AND IN THE SPRING I

[illegible]

[illegible]

[illegible]

[illegible]

It is a pity [illegible]

[illegible]

WENT TO SOME HALF DOZEN FAIRS AND DID WHAT I COULD IN TALKING TO INDIVIDUALS. THIS OF COURSE WAS NOTHING COMPARED WITH WHAT AN ABLER MAN WOULD HAVE DONE, BUT IT WAS THE BEST I COULD DO AND I HUMBLY BELIEVE IT WILL BE SO ACCEPTED IN THE SIGHT OF THE DIVINE MASTER. THE FOLLOWING SUMMER SOME TIME WAS TAKEN UP ATTENDING TO THE REPAIRS ON THE HOUSE I WAS EXPECTING TO OCCUPY, THEN CAME A LONG ABSENCE AT THE COAST, AND SINCE RETURNING I HAVE BEEN TOO DISHEARTENED TO APPLY MYSELF WITH ZEAL TO ANYTHING. BESIDES THE MATTER OF THE LANGUAGE, I HAVE A FEELING OF GENERAL UNFITNESS FOR MY PRESENT LIFE. I AM LIVING ON A LARGE COMPOUND#WITH TWO CHINESE SERVANTS-IT BEING NECESSARY TO KEEP TWO SERVANTS OWING TO THE SIZE OF THE PLACE. I AM ABOUT A MILE AND A QUARTER FROM THE OTHER PLACE. THE UNFORTUNATE THING ABOUT IT IS, THAT NEVER HAVING HAD ANY TRAINING IN HOUSEHOLD AFFAIRS, I AM WHOLLY UNABLE TO DIRECT MY SERVANTS AS TO THE COOKING, ETC. THEN I AM NOT AT ALL ROBUST; SO THAT I CANNOT DO MUCH TOURING. CHINESE FOOD MAKES ME SICK. ON MY WAY TO THE COAST LAST FALL I USED TO GO A COUPLE OF DAYS ON ONLY A BISCUIT OR TWO BECAUSE I COULD NOT ENDURE THE NATIVE FOOD.

UNDER THESE CIRCUMSTANCES IT HAS SEEMED TO ME FOR SOME TIME THAT I OUGHT TO RESIGN. I WANTED TO DO SO IN THE FALL BUT THE BRETHREN THEN COUNSELLED ME NOT TO DO SO. NOW THEY ALL AGREE THAT IT IS BEST. IN VIEW OF MR. S.'S PROBABLE RETURN TO THE STATES, I OFFERED TO TRY TO HOLD THE FIELD IN HIS ABSENCE, BUT IT IS THOUGHT THAT NOTHING WOULD BE GAINED BY THAT, AND OF COURSE IF I AM GOING AT ALL IT IS BETTER TO GO AS SOON AS POSSIBLE AND GET INTO SOME CHRISTIAN WORK IN THE HOME LAND.

FOR MANY REASONS I REGRET THE NECESSITY OF THIS STEP. I AM

STILL A MISSIONARY IN SPIRIT, THE BOARD HAS TREATED ME WELL, AND THE MISSIONARY FAMILIES HERE HAVE BEEN UNIFORMLY KIND. STILL I BELIEVE THE STEP TO BE A NECESSARY AND ALSO A WISE ONE. I SHALL NOT OF COURSE TAKE THE $100 I ASKED FOR SOME TIME AGO IF IT SHOULD BE GRANTED. AND I HAVE ENOUGH SALEABLE FURNITURE TO PAY MY INDEBTEDNESS TO THE BOARD.

IN CONCLUSION I DESIRE TO SAY THAT I HAVE NOT LOST ANY OF MY FAITH IN THE POWER OF THE GOSPEL. NEITHER HAVE I LOST MY INTEREST IN THE SHANSI MISSION. I HOPE EVER TO HAVE IT NEAR MY HEART AND I SHALL CONTINUE TO PRAY EARNESTLY FOR ITS SUCCESS.

RESPECTFULLY YOURS,

J. B. Thompson.

Fen Chow fu Feb. 1. 1889.
Rec'd Apr. 12.

Fên Chow fu, Feb. 1. 1889.

Rec'd Apr. 12.

FENCHOU FU, SHANSI, CHINA,
FEB. 26TH, 1889.

REV. JUDSON SMITH, D.D.,
SEC. AM. BD., BOSTON, U.S.A.

DEAR DOCTOR SMITH,-

IT HAS OCCURRED TO ME THAT IN MY LAST LETTER TO YOU I FAILED TO SAY ONE THING THAT I HAD INTENDED SAYING, NAMELY THAT IF THE PRU. COM. APPROVE OF IT, I AM WILLING TO STAY ON ANOTHER YEAR AND DO THE BEST I CAN TO MAKE A SUCCESS OF IT HERE. IN THAT CASE, I SHALL TAKE ONLY HALF PAY AND LEAVE IT TO THE BRETHREN TO DECIDE AT THE END OF THE YEAR WHETHER I OUGHT TO STAY ON OR NOT. IN VIEW OF THE SCARCITY OF WORKERS HERE, IT SEEMS A GREAT PITY FOR ANYONE TO WITHDRAW IF THE NECESSITY FOR HIS DOING SO CAN BE AT ALL AVOIDED. I BELIEVE THAT I CAN GET AT LEAST A FAIR WORKING-COMMAND OF THE LANGUAGE. I MADE A GREAT MISTAKE WHEN I CAME TO THIS STATION IN THAT I DID NOT TAKE RIGHT HOLD AND DO MY SHARE OF THE PUBLIC PREACHING; BUT I THOUGHT I HAD GOOD REASONS FOR NOT DOING SO.

THE STIMSONS START FOR HOME ON THE 28TH. I TRUST MR. S.'S WILL BE COMPLETELY RESTORED SO THAT THEY MAY BE ABLE TO RETURN TO THIS FIELD WHERE THEIR HELP IS SO MUCH NEEDED. THE YEAR I HAVE LIVED IN MR. S.'S FAMILY HAS LED ME TO RESPECT HIM GREATLY. THEIR GOING AT THIS TIME IS A GREAT PERSONAL LOSS TO ME. I AM NOT IN THE LEAST TIMID AT BEING LEFT ALONE IN THIS CITY, BUT I FEEL IT WOULD BE GREATLY TO MY ADVANTAGE IF WE HAD A FAMILY HERE WITH WHOM I COULD BOARD INSTEAD OF, AS NOW, HAVING TO BOARD MYSELF. STILL, WITH THE HELP OF GOD, I PROMISE TO BE ABLE TO REPORT A GOOD SUMMER'S WORK.

Thompson

WE HAD A VERY INTERESTING TIME LAST SUNDAY. THE RITE OF BAPTISM WAS ADMINISTERED TO ~~FIVE~~ SIX PERSONS–TWO WOMEN AND FOUR LITTLE CHILDREN. ONE OF THE WOMEN IS THE WIFE OF THE MR. HSÜ WHO WAS BAPTIZED LAST YEAR. WHEN EXAMINED SHE SAID THE REASON SHE OPPOSED THE BRAKING OF THE IDOLS AT THAT TIME WAS ,SHE WAS FRIGHTENED AT THE ANGRY WORDS OF HER NEIGHBORS; BUT NOW, SHE SAYS, SHE ALSO BELIEVES IN THE LORD JESUS. THE OTHER WOMAN IS OF A VERY POOR FAMILY. SHE FIRST HEARD OF CHRIST AT A SERVICE HELD BY MR. STIMSON ON CHRISTMAS DAY. MRS. STIMSON AND THE WIFE OF THE CHRISTIAN SERVANT AFTERWARDS INSTRUCTED HER IN CHRISTIAN DOCTRINE. SHE PASSED A CREDITABLE EXAMINATION, and ~~SHE~~ BROUGHT HER THREE CHILDREN FOR BAPTISM. THE OTHER CHILD WAS THAT OF THE CHRISTIAN SERVANT, TS'UI. I THOUGHT IT WAS A BEAUTIFUL THING TO SEE THESE PEOPLE JUST OUT OF HEATHENISM THUS CONSECRATING THEIR LITTLE ONES TO THE SAVIOR.

"THERE ARE TWO OTHER APPLICANTS FOR BAPTISM NOW ON TRIAL, ONE BEING THE HUSBAND OF THE WOMAN MENTIONED ABOVE. HE WAS PRESENT WHEN HIS WIFE AND CHILDREN WERE BAPTIZED, AND PUBLICLY APPROVED THE ACT. WE THANK GOD FOR THESE EVIDENCES OF THE HOLY SPIRIT'S WORK."

VERY TRULY YOURS,

J. B. Thompson

Thompson

Ten-chow-fu - Feb. 26-1889
Rec'd May 2

FENCHOU FU, SHANSI, CHINA,
MARCH, 15TH, 1889.

REV. JUDSON SMITH, D.D.,
SEC. AM. BOARD, BOSTON.

DEAR DOCTOR SMITH,:-

YOU WILL BE PLEASED TO LEARN THAT THE WORK AT THIS STATION IS GOING ON QUITE PLEASANTLY. I THINK I WAS NEVER MORE HAPPY IN MY LIFE THAN I HAVE BEEN LATELY. I FIND MYSELF MAKING GOOD PROGRESS IN THE SPOKEN LANGUAGE. DURING MY FIRST TWO YEARS IN CHINA I DID GOOD WORK ON THE CHARACTER AND IT IS OF GREAT SERVICE TO ME NOW. I PREACH REGULARLY ON SUNDAYS AND SPEAK IN THE CHAPEL EVERY AFTERNOON. THE CHAPEL AUDIENCES CONTINUE TO BE GOOD. LATTERLY, I HAVE TAKEN TO STREET PREACHING; AND I AM NOW PLANNING A TOUR TO THE NEIGHBORING CITIES AND VILLAGES. I EXPECT TO BE GONE THREE WEEKS.

I FIND THAT THE DOCTRINE IS MUCH DISCUSSED IN THE CITY. IT IS GETTING TO BE WELL UNDERSTOOD THAT WE TEACH THAT ALL MEN ARE SINNERS AND THAT CHRIST IS GREATER THAN CONFUCIUS. A MAN TOLD ME LAST WEEK THAT THE DOCTRINE OF THE TRINITY IS MUCH TALKED ABOUT, AND THAT MANY REFUSE TO BELIEVE IT. SOME ARE NOT WILLING TO BE BAPTIZED BECAUSE THEY ARE NOT QUITE WILLING TO OBSERVE THE CHRISTIAN SABBATH. WITHIN THE LAST FEW DAYS TWO MEN HAVE EXPRESSED A DESIRE TO BE BAPTIZED BUT THEY SAY THEY CANNOT KEEP THE SABBATH. THERE ARE SEVERAL SUCH IN THE CITY. DAY BEFORE YESTERDAY A R. CATHOLIC CAME IN FROM A PLACE 50 MILES DISTANT. HE SAID HE DID NOT UNDERSTAND THIS TEACHING VERY WELL BEFORE HE HEARD IT HERE.

RESPECTFULLY YOURS, J. B. THOMPSON.

Fen chow fu, Mar. 15, 1889

Rec'd May 27

5/11

Fen Chow Fu, May 15, 1889

FENCHOW FU,, SHANSI, CHINA,
AP. 11TH, 1889.

REV. DR. SMITH,
SEC. AM. BD.

DEAR DOCTOR SMITH,-

"I RETURNED LAST EVENING FROM A FORTNIGHT'S TOURING IN WĔN SHUI COUNTY. WEN SHUI CITY IS 40 MILES A LITTLE TO THE N. OF E. OF FENCHOU FU. IT IS A SMALL PLACE OF NOT MORE THAN 25,000 INHABITS. THE MAIN STREET IS ABOUT A MILE LONG. THERE ARE NO FINE STORES, AND, WITH THE EXCEPTION OF ONE OR TWO GOOD TEMPLES, THERE IS NOT A BUILDING IN THE PLACE THAT IS WORTH LOOKING AT. AT THE SAME TIME IT IS IN A HEALTHFUL LOCATION, AND THE STREETS ARE WIDE AND COMPARATIVELY CLEAN. WHILE THERE I WAS CONSTANLY CALLED A FOREIGN DEVIL."

"MOST OF THE BUSINESS AT WĔNSHUI IS DONE AT FAIRS, OF WH. 72 ARE HELD IN THE CITY AND SUBURBS EVERY YEAR; BESIDES MANY OTHERS THAT ARE HELD IN THE LARGER VILLAGES OF THE COUNTY. THESE FAIRS AND THE THEATRES THAT ARE ALSO QUITE COMMON, AFFORD EXCELLENT OPPORTUNITIES FOR PREACHING THE GOSPEL. THE FIRST SUNDAY I WAS IN THE CITY I WENT OUT EARLY IN THE FORENOON AND SAT DOWN IN A SHADY PLACE ON THE SIDEWALK. THERE WAS A FAIR IN THE SUBURB NEAR BY, AND FOR A WHILE THE PEOPLE PASSED TO AND FRO WITHOUT PAYING MUCH ATTENTION TO ME; BUT AFTER TEN OR FIFTEEN MINUTES A MAN WHO WAS LEADING A MULE ALONG STOPPED TO ASK ME SOME QUESTIONS. THEN OTHERS CAME, AND PRESENTLY I HAD AS LARGE AN AUDIENCE AS A MAN COULD WISH FOR. I SPOKE TO THEM FOR AN HOUR AND A HALF; TELLING THEM THE STORY OF GOD'S WONDERFUL LOVE. MANY OF THEM LISTENED ATTENTIVELY TO THE END, AND FROM THE MANY IN-

TERESTING QUESTIONS ASKED, I WAS ASSURED THAT MY TALK WAS WELL UNDERSTOOD BY NOT A FEW OF THOSE WHO HEARD IT. AFTER TAKING DINNER AT A RESTAURANT, FEELING THOROUGHLY TIRED, I STARTED FOR THE INN, BUT I WAS SOON SURROUNDED BY ANOTHER LARGE CROWD AND WAS PATIENTLY LISTENED TO FOR ANOTHER HALF-HOUR . THIS TIME ALSO I WAS ASKED MANY INTELLIGENT AND INTERESTING QUESTIONS ABOUT THE DOCTRINE.

ONE DAY WHEN I WAS RESTING FOR A FEW MINUTES IN A TEMPLE, IN ONE OF THE VILLAGES, SOME OF THE PEOPLE WHO FOLLOWED ME IN ASKED ME WHAT I THOUGHT OF THE IMAGES. WHILE I WAS TRYING TO TELL THEM HOW HELPLESS SUCH THINGS WERE, ONE OF THE MEN SAID, "YES; WE PLACED THESE IMAGES HERE MANY YEARS AGO AND UP TO THE PRESENT TIME THEY HAVE NEVER BEEN ABLE TO WALK OUT OF DOORS." AT ANOTHER VILLAGE SOME YOUNG GENTLEMEN CAME AND ASKED TO HAVE THE DOCTRINE EXPLAINED TO THEM. AT ANOTHER PLACE I SAW NUMBERS OF MEN ENTER THE TEMPLE, WORSHIP THE IDOLS, AND THEN SMOKE THEIR OPIUM; TILL PRESENTLY THE FLOORS OF THE TEMPLE BUILDINGS WERE COVERED WITH THE SLUMBERING VICTIMS OF THIS TERRIBLE HABIT. POOR CREATURES ! HOW SADLY THEIR LOT COMMENTS ON THE ABUSED POWER OF A CHRISTIAN NATION! IS IT NOT ALSO A SAD COMMENT ON THE POWERLESSNESS OF HEATHENISM? SOME OF THE VILLAGES THAT I CALLED AT HAD BEEN NEVER ~~BEFORE~~ VISITED BY ANY FOREIGNER. AT ONE SUCH-A LARGE, WEALTHY PLACE- AS SOON AS I APPEARED ON THE THEATRE GROUNDS THE WHOLE CROWD SHOUTED, "A FOREIGN DEVIL HAS COME ! A FOREIGN DEVIL HAS COME !" AND THE COMMOTION BECAME SO GREAT THAT IT WOULD NOT HAVE SURPRISED ME IN THE LEAST IF I HAD FOUND THEM EXPELLING ME BY THE ROTTEN EGG METHOD—OR EVEN SOMETHING WORSE THAN THAT. BUT INSTEAD OF THAT, AS I MOVED ABOUT IN THE CROWD AND BEGAN TO SPEAK TO THEM, IN LESS THAN AN

TERESTING QUESTIONS ASKED, I WAS ASSURED THAT MY TALK WAS WELL UNDERSTOOD BY NOT A FEW OF THOSE WHO HEARD IT. AFTER TAKING DINNER AT A RESTAURANT, FEELING THOROUGHLY TIRED, I STARTED FOR THE INN, BUT I WAS SOON SURROUNDED BY ANOTHER LARGE CROWD AND WAS PATIENTLY LISTENED TO FOR ANOTHER HALF-HOUR. THIS TIME ALSO I WAS ASKED MANY INTELLIGENT AND INTERESTING QUESTIONS ABOUT THE DOCTRINE.

ONE DAY WHEN I WAS RESTING FOR A FEW MINUTES IN A TEMPLE, IN ONE OF THE VILLAGES SOME OF THE PEOPLE WHO FOLLOWED ME IN ASKED ME WHAT I THOUGHT OF THE IMAGES. WHILE I WAS TRYING TO TELL THEM HOW HELPLESS SUCH THINGS WERE, ONE OF THE MEN SAID, YES! WE PLACED THESE IMAGES HERE MANY YEARS AGO AND UP TO THE PRESENT TIME THEY HAVE NEVER BEEN ABLE TO WALK OUT OF DOORS. AT ANOTHER VILLAGE SOME YOUNG GENTLEMEN CAME AND ASKED TO HAVE THE DOCTRINE EXPLAINED TO THEM. AT ANOTHER PLACE I SAW NUMBERS OF MEN ENTER THE TEMPLE, WORSHIP THE IDOLS, AND THEN SMOKE THEIR OPIUM TILL PRESENTLY THE FLOORS of THE TEMPLE BUILDINGS WERE COVERED WITH THE SLUMBERING VICTIMS OF THIS TERRIBLE HABIT. POOR CREATURES ! HOW SADLY THEIR LOT COMMENTS ON THE ABUSED POWER OF A CHRISTIAN NATION! IS IT NOT ALSO A SAD COMMENT ON THE POWERLESSNESS OF HEATHENISM! SOME OF THE VILLAGES THAT I CALLED AT HAD BEEN NEVER ~~[illegible]~~ VISITED BY ANY FOREIGNER. AT ONE SUCH A LARGE, WEALTHY PLACE - AS SOON AS I APPEARED ON THE THEATER GROUNDS THE WHOLE CROWD SHOUTED A FOREIGN DEVIL HAS COME ! A FOREIGN DEVIL HAS COME ! AND THE COMMOTION BECAME SO GREAT THAT IT WOULD NOT HAVE SURPRISED ME IN THE LEAST IF I HAD FOUND THEM EXPELLING ME BY THE BOTTO
SOM METHOD—OR EVEN SOMETHING WORSE THAN THAT. BUT INSTEAD OF THAT AS I MOVED ABOUT IN THE CROWD AND BEGAN TO SPEAK TO THEM, IN LESS THAN AN

HOUR THE FEELING TOWARDS THE FOREIGNER HAD APPARENTLY ENTIRELY CHANGED. THE CALLING CEASED, SOME OF THE GENTRY CAME AND BOUGHT SOME OF THE BOOKS THAT I HAD WITH ME, AND A GENTLEMAN SENT AN INVITATION [illegible] TO ME TO COME TO HIS HOUSE. DURING THE AFTERNOON ONE OF THE GENTRY ASKED WHAT COUNTRY I WAS FROM, AND WHEN I TOLD HIM I WAS FROM THE U.S. HE WANTED TO KNOW IF THE U.S. WAS AS LARGE AS SHANSI. I VISITED THIS PLACE AGAIN TWO DAYS AFTERWARDS AND WAS MOST CORDIALLY RECEIVED.

I REJOICE THAT I WAS PERMITTED TO VISIT THESE PLACES, ~~IT IS TRU~~ AND I TRUST THAT THE LONG-PRAYED-FOR RECRUITS MAY SOON COME SO THAT WE MAY BE ABLE TO SPARE A MAN TO GO UP AND POSSESS THAT FIELD IN THE NAME OF CHRIST AND OF THE AMERICAN BOARD.

MR. CLAPP HAD CHARGE OF THE WORK HERE IN MY ABSENCE. I AM PREPARING TO TAKE ANOTHER TOUR SOON, BUT AT PRESENT FAIRS ARE BEING HELD IN THIS NEIGHBORHOOD THAT OUGHT TO BE ATTENDED.

VERY TRULY YOURS,

J. B. Thompson.

P. S.-YOUR FAVOR OF JAN. 18TH RECEIVED. I THINK I WROTE YOU IN THE WINTER REGRETTING MY FOOLISH LETTERS FROM THE COAST. THE FACT IS I WAS NEVER HAPPIER OR MORE CONTENTED THAN I AM NOW. MY HEALTH COULD NOT BE BETTER THAN IT IS. I DO NOT WANT TO GO HOME. I OUGHT TO HAVE TAKEN HOLD OF THE WORK WHEN I FIRST CAME TO F.C.FU, BUT I DID NOT DO SO BECAUSE I BELIEVED THAT APART ALTOGETHER FROM THE LANGUAGE QUESTION I HAD GOOD REASONS FOR NOT DOING SO. I BELIEVE SO STILL.

J. B. T.

Shansi, April 11, 1889
Rec'd June 7

FENCHOU FU, SHANSI, CHINA, MAY 27TH, '89.

REV. JUDSON SMITH, D. D.,
SEC. AM. BOARD, BOSTON, U. S. A.

DEAR DOCTOR SMITH,-

I THANK YOU FOR YOUR PLEASANT LETTER OF MARCH 19TH, WHICH REACHED ME BY THE LAST COURIER. I AM THANKFUL TO BE ABLE TO REPORT MYSELF AS IN THE ENJOYMENT OF SPLENDID HEALTH AND GOOD SPRITS.

I HAVE ATTENDED A NO. OF FAIRS IN THIS NEIGHBORHOOD AND I START NEXT MONDAY ON A WEEK'S TOUR TO CHI TS'UN, 40 LI TO THE NORTH-EAST OF US. C. T. IS A LARGE VILLAGE AND OUGHT TO BE AN OUT-STATION WITH A REGULAR PREACHING PLACE THERE. THE WORK IN THE CITY IS RATHER DISCOURAGING JUST NOW. SINCE THE GREAT FAIR CLOSED, WE DO NOT GET MANY INTO THE CHAPEL. IT IS REALLY SURPRISING HOW FEW PEOPLE THERE ARE IN THIS CITY NOW.

I AM AFRAID THAT NOTWITHSTANDING OUR PRECAUTIONS WE WERE AFTER ALL DECEIVED IN THE FEW WHOM WE BAPTIZED. THE WOMAN AND HER FAMILY WHO WERE BAPTIZED IN THE SPRING HAVE MOVED AWAY TO ANOTHER PLACE, AND THE INQUIRERS DID NOT GIVE SATISFACTION. ABOUT A DOZEN HAVE RECENTLY APPLIED FOR BAPTISM, BUT IT WAS SOON DISCOVERED THAT THEY WERE ALL AFTER THE BREAD THAT PERISHETH. MR. HSÜ WHO APPEARED TO GIVE SUCH RICH PROMISE IS ALSO UNSATISFACTORY. LAST FALL HE TRIED TO BORROW 30 TAELS FROM MR. S., AND BECAUSE THE LATTER REFUSED HIM HE DID NOT ATTEND SERVICE FOR A LONG TIME. RECENTLY HE ASKED PERMISSION TO MOVE UNTO OUR OTHER PLACE AND AS I DID NOT GRANT HIS REQUEST HE DOES NOT ANY LONGER COME TO WORSHIP. THE SON IS VERY LIGHT-FINGERED. HE HAS

FIRST AND LAST STOLEN SEVERAL DOLLARS' WORTH OF BOOKS OUT OF MY ROOM, INCLUDING A SMALL GREEK LEX., AND SOME OTHER BOOKS THAT ARE OF NO SERVICE TO A CHINAMAN. MR. S. GAVE HIM A TALKING TO, AND WE HOPED HE WOULD REFORM, BUT HE SEEMS TO HAVE AGAIN TAKEN UP HIS OLD PROFESSION AS HE LATELY "ANNEXED" MY EDKINS' PROGRESSIVE LESSONS—A $2 BOOK. SHORTLY AFTER MR. S. LEFT I HAD THE MISFORTUNE TO PARTIALLY ALIENATE A MAN WHO HAD BEEN SOMEWHAT FRIENDLY TO US. HE CALLED UPON ME AND BEGAN TO TALK AGAINST STIMSON PROBABLY THINKING THAT THAT WOULD PLEASE ME. [redacted] I TOLD THE MAN THAT THE RELIGION OF JESUS DID NOT ALLOW US THUS TO BACKBITE OUR BRETHREN AND THAT I HELD MR. S. IN VERY HIGH REGARD. HE DID NOT LIKE THIS REBUFF AND HAS NOT CALLED UPON ME SINCE. BUT PLEASE DO NOT THINK THAT I AM DISCOURAGED ALTOGETHER. I HAVE RELATED THESE THINGS BECAUSE IT IS RIGHT THAT YOU SHOULD KNOW THEM. MY FAITH IN GOD'S PROMISES REMAINS UNSHAKEN. BESIDES, WE HAVE AT LEAST ONE RELIABLE CONVERT IN THE PERSON OF MRS. TS'UI, AND LATELY I HAVE MADE SEVERAL INTERESTING ACQUAINTANCES AMONG THE TEACHERS; I THINK THERE ARE MANY WHO ARE CONVINCED OF THE TRUTH OF THE DOCTRINES WE TEACH BUT THEY ARE AFRAID TO TAKE AN OPEN STAND. BUT THIS STATE OF THINGS CANNOT GO ON FOREVER, IN THIS CONTEST OF GHRIST WITH CONFUCIANISM AND BUDDHISM AND HEATHENISM THERE CAN BE NO DOUBT ABOUT THE OUTCOME.

RESPECTFULLY YOURS,

J. B. Thompson

J. B. Thompson.
Fenchow Fu Shansi.
May 27 1889.
Rec'd Aug 28 1889.

FENCHOU FU, SHANSI, CHINA,
JUNE 26, 1889.

REV. JUDSON SMITH, D.D,
SEC. AM. BOARD, BOSTON, U.S.A.

DEAR DOCTOR SMITH,-

SINCE MY LAST LETTER TO YOU, I HAVE ATTENDED ONE LARGE FAIR AT CHI TS'UN, ABOUT 15 MILES FROM US. THERE WAS A LARGE CROWD OF PEOPLE THERE AMONG WHOM THE "FOREIGN DEVIL" EPITHET WAS AT A PREMIUM. I STAYED 3 1-2 DAYS AND SOLD UPWARDS OF 500 GOSPELS AND TRACTS. I HAVE SELDOM BEEN IN A CROWD THAT CARED LESS TO HEAR THE GOOD NEWS. ONE MAN SAID, "I DO NOT WANT YOUR JESUS, I DO NOT BELIEVE IN HIM."

AS THE WEATHER WAS EXCESSIVELY HOT, I WAS GLAD TO SEEK REST AND SHELTER IN THE HOSPITABLE HOMES OF MESSRS. CLAPP AND PRICE AT T'AIKU AND LIMAN. FOR REASONS THAT WILL READILY SUGGEST THEMSELVES A CHINESE INN IS A VERY UNDESIRABLE RESTING PLACE SUMMER NIGHTS, BUT IN ADDITION TO THE USUAL DISCOMFORTS I HAD TO LIVE IN A ROOM AT C.T. THAT OPENED OUT INTO ONE THAT WAS OCCUPIED BY FOUR OR FIVE MEN WHO SEEMED TO HAVE COME TO THE FAIR FOR NO OTHER PURPOSE THAN TO HAVE AN OPIUM DEBAUCH. ONE WOULD NEED TO BE MADE OF CAST-STEEL TO BE ABLE TO ENDURE THE FUMES FROM FOUR OR FIVE OPIUM PIPES IN AN UNVENTILATED ROOM IN THE SUMMER TIME.

IT IS APPALLING WHAT NUMBERS OF "WOUNDS AND BRUISES AND PUTRIFYING SORES" ONE FINDS AMONG THE CHINESE. FOR THESE CALAMITIES THE NATIVE DOCTORS SEEM TO HAVE NO REMEDIES WHATEVER. IN THE ABSENCE OF ANYONE ELSE, I HAVE LATELY UNDERTAKEN TO TREAT SUCH CASES AS I CAN MANAGE. A LITTLE WHILE AGO I WAS CALLED IN TO SEE A YOUNG WOMAN 16

Wm. Thompson

YEARS OF ~~HER~~ AGE BELONGING TO A VERY RESPECTABLE FAMILY. HER FOOT WAS IN A TRULY BAD STATE, BUT IT DID NOT APPEAR TO RESULT FROM FOOT-BINDING. EARLY THIS WEEK A MAN CAME IN WHO HAD CUT OFF HIS FINGER IN THE HARVEST FIELD. ALMOST EVERY DAY I HAVE TO TURN AWAY PERSONS WHO COME BESEECHING ME TO DO SOMETHING FOR THEM—INVALIDS AND SEMI-INVALIDS FOR WHOM THE NATIVE DOCTORS CAN DO NOTHING AND WITH WHOSE COMPLAINTS I DEEM IT WISE TO HAVE NOTHING TO DO.

THERE IS GREAT NEED OF RAIN JUST NOW. IT CLOUDS UP EVERY AFTERNOON, BUT THE RAIN STILL HOLDS UP.

VERY TRULY YOURS,

J. B. Thompson

Foochow fu, June 26, 1889.
Rec'd Sept. 4.

166

FENCHO FU, SHANSI, CHINA, AUG. 20, 1889.

REV. JUDSON SMITH, D.D.,
SEC. AM. BOARD, BOSTON.

DEAR DOCTOR SMITH,-

I HAVE LATELY HAD THE PLEASURE TO RECEIVE THREE LETTERS FROM YOU, DATED, RESPECTIVELY, JUNE 20, MAY 10, AND MARCH 27. FOR THE MANY KIND AND ENCOURAGING WORDS CONTAINED IN THESE FAVORS, I BEG TO THANK YOU MOST HEARTILY. BEFORE RECEIVING YOURS OF MARCH 27, I HAD RECEIVED A LETTER FROM REV. J. VETTER ON THE SAME SUBJECT. I REPLIED THAT HIS LETTER WAS QUITE SATISFACTORY. MISS V. WAS NOT AT ALL CANDID WITH ME ON THESE FINANCIAL AFFAIRS. I THANK YOU MOST EARNESTLY FOR HAVING THE $100 PLACED TO MY CREDIT; BUT AS IT IS CERTAIN NOW THAT I CAN DO WITHOUT THIS EXTRA GRANT, AND ESPECIALLY IN VIEW OF THE FACT THAT THE FUNDS OF THE BOARD HAVE FALLEN OFF DURING THE PRESENT YEAR, I HAVE DECIDED NOT TO TAKE IT. I HOPE TO BE QUITE OUT OF DEBT BY NEXT JULY. I THOUGHT OF NOT TAKING A FULL SALARY THIS YEAR, BUT THE TAIKU BRETHREN FELT THAT I OUGHT TO DO SO;

I SPENT A MOST DELIGHTFUL FORTNIGHT AT LIMAN CHUANG IN JULY, AND CAME HOME FEELING MYSELF TO BE ALMOST LITERALLY A NEW MAN; I HAD TO LEAVE F.C.F. AS IT WAS IMPOSSIBLE TO GET ANY GOOD FOOD HERE. I AM FULLY CONVINCED THAT IT IS A WISE ECONOMY TO TAKE A GOOD REST IN THE SUMMER SEASON. MY HEALTH IS NEARLY PERFECT NOW, AND AS A CONSEQUENCE I AM VERY CONTENTED, VERY HAPPY, AND VERY HOPEFUL. I NEVER REALIZED THE GREATNESS AND THE GRANDEUR OF OUR WORK AS MUCH AS I DO NOW. I AM THANKFUL TO BE PERMITTED TO HAVE ANY PART IN HELPING TO CARRY IT ON.

FOR THIS REASON, I AM THANKFUL THAT THE COM. HAS, WISELY AS I HUMBLY TRUST, DECIDED TO LET ME STAY ON, AND I HOPE TOPROVE MYSELF NOT UNWORTHY OF THE CONFIDENCE WH. THE COM. HAS THUS AGAIN PLACED IN ME.

I HAVE PLANNED DURING THE FALL TO VISIT THE NEIGHBORING VILLAGES TWICE A WEEK, DEVOTING THE OTHER DAYS TO ST. AND CHAPEL PREACHING. THE LAST TWO SUNDAYS I HAVE PREACHED ON THE ST. TO ATTENTIVE AUDIENCES. AFTER AUG. 25, THE CHAPEL WILL BE OPENED DAILY. TS'UI WILL PREACH THERE WHEN I AM AWAY IN THE VILLAGES. IN THE WINTER I PLAN TO MAKE TWO TOURS TO MORE DISTANT PLACES. I FEEL STONGLY THAT THE VILLAGE WORK OUGHT TO BE PUSHED WITH ENERGY; OUR BEST HOPE IS IN THE VILLAGERS.

IT IS CHEERING TO FEEL THAT WE ARE SOON TO BE RECRUITED, BUT I REALIZE THE FORCE OF YOUR REMARK THAT WHETHER RECRUITS COME OR NOT, IT IS PLAINLY OUR DUTY TO MAKE THE MOST OF OUR OPPORTUNITIES. FOR MYSELF, I AM GOING TO DO THIS. I WAS VERY DISCOURAGED LAST SPRING, BUT I SEE NOW HOW UTTERLY WRONG IT IS NOT TO TRUST GOD'S PROMISES. I TRUST THE MISSION HAS NOW TAKEN A GOOD START FORWARD. AT LEAST THE FEW OF US AT PRESENT ON THE GROUND ARE DETERMINED TO ''GO UP AND POSSESS THE LAND.''

VERY TRULY YOURS,

J. B. Thompson

Foo Cho Fu, Aug. 20, 1889.
Rec'd Oct 24.

FÊNCHO FU, SHANSI, CHINA,
NOV. 11, 1889.

REV. JUDSON SMITH, D. D.,
SEC. AM. BOARD,
BOSTON, U. S. A.

DEAR DOCTOR SMITH,—

YOUR FAVOR OF SEPT. 4TH REACHED ME ON SAT. LAST. SHORTLY AFTER MY LAST LETTER TO YOU, MR. PRICE AND FAMILY SUDDENLY ARRIVED SO THAT ~~IS~~ HAS BEEN VERY PLEASANT HERE THIS FALL. IT IS EXPECTED THAT MR. DAVIS AND MR. C. W. PRICE WITH THEIR FAMILIES WILL SPEND THE WINTER HERE.

DR. AND MRS. GOLDSBURY MADE A GOOD BEGINNING IN COMING ON ALONE DURING THE LAST TWO DAYS OF THEIR JOURNEY TO T'AIKU. IT WAS QUITE COURAGEOUS IN THEM TO DO SO.

WE HAVE VIRTUALLY DECIDED TO OPEN TWO MORE STATIONS NEXT YEAR. WÊN SHUI WILL UNDOUBTEDLY BE ONE OF THEM AND I HOPE TO BE LOCATED THERE. MR. STIMSON WRITES THAT HE IS COMING BACK NEXT FALL, SO THAT HE AND MR. DAVIS WILL BE ABLE TO CARRY ON THE WORK AT THIS STATION. I AM OPPOSED TO CONSTANT CHANGES ON THE MISSION FIELD; MY DESIRE IS TO GET INTO A FIELD WHERE I CAN HOPE TO REMAIN FOR MANY YEARS' SERVICE.

DURING THE FALL I HAVE VISITED TWENTY-SIX OF THE VILLAGES AROUND FÊNCHOW FU. SOME OF THESE PLACES I VISITED TWICE, OTHERS THREE, AND OTHERS AGAIN, FOUR TIMES. IN ALL OF THEM, I PREACHED OR CONVERSED OR DISTRIBUTED TRACTS, AS I HAD OPPORTUNITY. IN EVERY INSTANCE I WAS WELL RECEIVED AND THE PEOPLE LISTENED WITH MORE OR LESS OF INTEREST TO WHAT I HAD TO SAY. ONE DAY A MAN ASKED ME WHO JESUS WAS, WHEN ANOTHER MAN SPOKE UP AND SAID, "JESUS IS THE LIGHT OF THE

WORLD. YOU LOOK AT THAT LAMP. THAT LAMP IS INTENDED TO LIGHT THE ROOM. JESUS GIVES LIGHT TO ALL THE WORLD." I WAS GLAD TO FEEL THAT AT LEAST THE CLAIMS OF JESUS WERE BEGINNING TO BE RECOGNIZED.

THE LEAFLETS USED IN THIS WORK WERE PREPARED BY DIFFERENT MEMBERS OF OUR OWN MISSION. EARLY IN THE FALL I HAD SEVERAL THOUSAND PRINTED, AND I HAVE A FEELING THAT EVERY ONE DISTRIBUTED SO FAR HAS BEEN USED TO ADVANTAGE. BEING SO SCANTILY SUPPLIED IT WAS NO PART OF MY OBJECT TO GIVE AWAY AS MANY AS I COULD, BUT ON THE CONTRARY I TRIED TO MAKE THE FEW I HAD GO AS FAR AS POSSIBLE. THUS I WOULD SOMETIMES GIVE A TRACT TO ONE MAN AND HAVE HIM READ AND EXPLAIN IT TO A GROUP, AND OFTEN I USED THE TRACT AS A TEXT FROM WH. TO SPEAK TO THE PEOPLE. I HAVE AFTERWARDS FOUND SOME OF THESE LEAFLETS IN PLACES QUITE DISTANT FROM THOSE IN WH. THEY WERE DISTRIBUTED, AND MANY PERSONS HAVE COMMITTED THEM TO MEMORY. I COULD USE 50,000 SUCH LEAFLETS FROM NOW TIL CHINESE NEW YEAR WITHOUT WASTING ONE OF THEM.

WE SOMETIMES THINK THAT OUR TRACTS AND BOOKS ARE NOT MUCH READ BY THE CHINESE AND THAT CONSEQUENTLY THEY DO NOT DO ANY GOOD. BUT THIS IS BECAUSE OF OUR OWN SHORT-SIGHTEDNESS. WE DO NOT KNOW, AND WE NEVER CAN KNOW, ALL THE FACTS IN THE CASE; SOME TIME AGO WHEN AT A FAIR IN ONE OF THE LARGEST TOWNS IN THE COUNTY, I WAS MUCH GRATIFIED TO SEE A COBBLER WITH THE GOSPEL OF ~~LOO~~ LUKE OPEN BEFORE HIM, READING WHILE HE WENT ON WITH HIS WORK. THIS, TOO, IN A BUSY STREET, WITH GREAT CROWDS OF PEOPLE PASSING TO AND FRO. ONLY A CHINAMAN COULD HAVE READ UNDER THOSE CIRCUMSTANCES. THE SAME DAY ANOTHER MAN HAD HIS GOSPEL WITH HIM, THO HE WAS NOT READING IT.

"ON A RECENT AFTERNOON, I VISITED THE SOLDIERS CAMP, ABOUT A MILE FROM THE CITY. THERE WERE 150 SOLDIERS IN IT. THEY GAVE ME A HEARTY WELCOME, AND LISTENED ATTENTIVELY WHILE I PREACHED THE TRUTH TO THEM. THERE WERE 20 MUHAMMEDANS IN THE COMPANY. I DISTRIBUTED SOME LEAFLETS AMONG SUCH OF THEM AS COULD READ AND THEN LEFT FEELING THAT I HAD HAD A VERY ENJOYABLE VISIT. THE COMPANY HAS SINCE GONE ON WINTER DUTY."

ALL THIS PIONEERING WORK IS EMPHATICALLY A WORK OF FAITH, AND, REMEMBERING THE PROMISES, WE LABOR ON IN THE ASSURED HOPE THAT WHEN THE SON OF MAN SHALL SIT UPON THE THRONE OF HIS GLORY MANY TO WHOM IT IS OUR PRIVILEGE TO BEAR THE WORD OF LIFE WILL BE FOUND AMONG THE MULTITUDES ON HIS RIGHT HAND.

WE ARE HOPING FOR A VIGOROUS WINTER CAMPAIGN. MR. PRICE'S THROAT NOT BEING STRONG HE CANNOT DO OUTDOOR PREACHING, BUT HE IS PLANNING TO DO LAY MEDICAL WORK, IN WH. LINE HE HAS HAD GOOD SUCCESS AT T'AIKU.

IT IS PLEASANT TO FEEL THAT MR. STIMSON LOOKS FORWARD TO REJOINING US NEXT YEAR.

FAITHFULLY YOURS,

J. B. Thompson.

P.S. — Mr. Hsü comes to worship again now and we hope he may yet prove to be a worthy disciple — J.B.T.

Tencho Fu, Nov. 14, 1889

Rec'd Jan. 16, 1890

SHANSI MISSION OF THE AMERICAN BOARD.

P. O. ADDRESS: TIENTSIN, CHINA.

353

Fēnchow fu, Shansi, China, Nov. 25, 1889.

Rev. Judson Smith, D.D.,
Sec. Am. Board.
Boston, U. S. A.

Dear Doctor Smith,—

I write simply to say how delighted we are at the arrival of our new-comers. They reached us on Friday of last week. We are thankful to have our prayers answered at last—and answered so abundantly, too. We feel strong now, and I am sure God will use us to do a great work for Him.

Nothing of special interest has occurred in connection with our work since my last note. I go on the street every day for two or three hours, preaching and selling books or distributing leaflets. I send Ts'ui out, too. I intend also to keep up the touring among the surrounding villages.

Faithfully yours,

J. B. Thompson.

Fenchowfu, Nov. 25-1889
Rec'd Jan. 29-1890

Vetter Miss Anna M.

Eldon, Miller Co, Mo.,
July 30, 1888.

Dr. Judson Smith,
Boston, Mass.

Dear Sir:-

Your very kind letter of July 16th has been at hand some days; but have been waiting before replying for advice as to the date of Mr. Ament's departure, which advice came today from Treas. Ward fixing the date as Aug. 30th. Have written Mr. Ament as you advise. Shall write by this mail to Dr. Humphrey at Chicago for the necessary certificate. I have never received anything from Boston to prove that I am appointed

-

l

-

e.

l-

as.

g.

ut

te

hrey

r

er

tru

ted

however, that the humblest instrument has its place in His work and the dear Master knows that I am wholly at His disposal.

My goods are on their way so far as I know any thing about them. Mr. Ward has sent the "passage" order" for ticket from San Francisco to Yokahama and also funds for the other portions of the journey.

With kind regards from my father, I am,

sincerely yours,
Anna M. Vetter.

except an informal notice from Sec'y Alden with a promise of something to come later. Of course the appointment is a fact but at present I have nothing to indicate it.

Allow me to thank you for your timely suggestions as to dental work and vaccination.

Mrs Stimson, Mrs Clapp and also Mrs. Price have written letters of warm welcome to the work and the field. Am looking forward with great pleasure to being associated with Mrs. Stimson, whom I knew in Oberlin. Am daily more impressed with the greatness of the work before me and my own littleness for it. It is a consolation

Eldon, July 30, '88.

Rec'd Aug. 2.

385

Form No. 3.

CABLE MESSAGE.

THE WESTERN UNION TELEGRAPH COMPANY.

6458

All **CABLE MESSAGES** received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following message.

307

THOS. T. ECKERT, General Manager. NORVIN GREEN, President.

NUMBER	SENT BY	REC'D BY	No. OF WORDS	FROM
Q28	Jt	CB	8	Tientsin

Received at Nov 10 1888.

To Fennsalk Boston N G Clark 1 Somst St

Match Broken Wetter
wants transfer Japan

To guard against mistakes on the lines of this Company, the sender of every message should order it repeated; that is, telegraphed back from the termin of said lines to the Originating Office. For such repeating, the sender will be charged in addition, one-half the usual tolls of this Company, on that portion its lines over which such message passes.

This Company will not assume any responsibility in respect to any Message beyond the terminus of its own lines; and it is agreed between the sender of the following Message and this Company, that said Company shall not be liable for mistakes or delays in transmission or delivery, or for non-delivery to the next connecting Telegraph Company, of any unrepeated message, beyond the amount of that portion of the charge which may or shall accrue to this Company out of the amount received from the sender for this, and the other companies, by whose lines such message may pass to reach its destinatio and that this Company shall not be liable for mistakes in the transmission or delivery, or for non-delivery to the next connecting Telegraph Company, of a repeated message, beyond fifty times the extra sum received by this Company from the sender for repeating such message over its own lines; and that this C pany shall not be liable in any case for delays arising from interruptions in the workings of its lines, nor for errors in cipher or obscure messages. And Company is hereby made the agent of the sender, without liability, to forward any message over the lines of any other company to reach its destination.

This Company is not to be liable for damages in any case, where the claim is not presented in writing, within thirty days after the sending of the messa

Anna M. Vetter's

whatever the action of the Prudential Committee may be it will receive my cheerful acquiescence as being a part of the leading.

The financial aspect of matters at this side will be communicated to Mr. Ward.

Very regretfully and sincerely,
Anna M. Vetter.

[illegible]

Tientsin, China, Nov. 12. '88.

Dear Dr. Smith:

Rec'd Dec. 29

It is quite impossible to give all the reasons which have led to the decision of which the cable has already informed you. Circumstances have combined to show that we are not suited to each other. The delay caused by our differing nationalities has proved providential, for, the longer association finally brought proof that life could hardly be successful if we were married. Mr. Thompson has my highest respect as a Christian man; but even Christians may sometimes do better work apart than together although they have the same desire in their hearts of doing something to show Christ to others.

This step may sometime be sorely regretted but at present I am conscious of a feeling of relief. It is fair to Mr. Thompson to say that he thinks my view a mistaken one. My decision was reached without consultation with any one except the One above, it has been a great relief therefore to find that my judgment coincides with that of others.

My action justly ? ys

are open to the charge of cowardice, of a lack of courage to encounter the hardships of life in Shansi. If this be true I do not know it. I am willing to go anywhere, under the circumstances, however, I should very much like to go to Japan.

The period of comparative inaction before getting to work here would be very hard to endure now.

In Japan, there is a deal to do from the very beginning, all the teachers wherever I saw them, in Kioto, Osaka and Kobe, were crowded and taxed to the utmost.

D

re
bef
it
w
of
S
Ch
Th
is
c
i
o
I
Sh
m
h
q

&
H
&
n
r
Ch
n

t
c

Miss Anna M. Vetter.

Rec'd Jan. 19, 1889.

Tientsin, China, Dec. 7th 1888.

Dear Sec'y Smith:—

Having had no reply to the cablegram as was hoped before the last steamer left for Japan, it seems best to remain here all winter. Since writing last a number of circumstances have quite convinced me that it is best to remain in China if you will appoint me here. The chief argument for remaining is the fact that I am on the ground and there are single ladies needed here in several stations. Although I should on many accounts prefer work in Japan yet the question of liking should not decide this matter. You may perhaps be able to understand how, at the very first, it seemed quite impossible to remain here.

If any choice of station is given I should rather not go to Pao ting fu. However, if that is the place where I am most needed you may send me there. In accordance with this resolution I shall begin the study of Chinese at my own charges until definite arrangements can be made. Am very sorry that matters have turned as they have yet it is better as it is.

Will await your reply to this before making any arrangements no matter what your reply to the cablegram may be.

The work here is very interesting although it is so hard. Am longing for the time when my tongue will be unloosed. With kind regards

Very sincerely—

Anna M. Vetter.

my feeling. I thought until almost the last moment that all would be right, although I had not found what I had hoped, that time would smooth over the difficulties and that with much mutual forbearance and because of our common aim, we might live an earnest, helpful life together. I felt I could conscientiously marry him, until everything seemed to culminate and I saw I could not. As time passes the conviction increases that my decision was not only right, but that the delay which seemed so vexatious at first was Providential.

Am working a little everyday upon my Chinese and am eagerly waiting for the time when I may be planning my work for some definite place. If only I am permitted to do something it will make me very happy, although the beginning has been so painful. Am so sorry for the Shansi people, they are having so many discouragements. It is my daily prayer that

Tientsin, N. China
Jan., 28th. '89.

Dr. Judson Smith,
Boston, Mass., U.S.A.

Dear Secy Smith:-

When writing you in regard to the change of relations between Mr. Thompson and myself, I am sorry that I did not mention the financial part of the affair, which seemed to have been satisfactorily arranged.

Since Mr. Thompson has written the Prudential Committee for aid it seems best to make you a clear statement of the arrangement between us, which is, as follows: I would be responsible for all ordered upon his account by me. The order which was chiefly for groceries etc, amounts to $108.01. freight and insurance brings the total to $212.79. Such things as are not needed can be readily disposed of here. I would also repay the $155.00 with interest which he had placed in my hands. About $400. realized from the sale of a bit of land, which had not yet been received when I left home makes it possible for me to fulfill these promises by paying $75.00 immediately and $300. a year from last November. Several weeks since I wrote asking that the $300. be paid immediately by borrowing, if need be.

As to Mr. Y's other debts, I do not know how they were contracted, with the exception of the organ and side saddle which were purchased by him long after he had instructed me to get both upon his account and the countermand to those instructions was written in June. My organ was a gift however. The result was that we would have had two organs and two side saddles.

For such and some other expenditures I feel no responsibility. It is a source of much regret that the circumstances compelled me to be the cause of such financial distress to Mr. Thompson. If, in your judgment more is justly demanded of me, will you kindly tell me?

The total inability of Mr. T. to comprehend the real reasons for my change of mind causes me great pain. I can not say that this particular circumstance or that caused the alteration in

help may come to them, especially a physician.

It has been a little trying to have the last mails with no word for me; but am learning more of what it is to trust Him who "preserveth strangers."

Very sincerely, yours in
Christian love,
Anna M. Vetter.

Miss Ann

Tientsin, Jan. 28, 1889,

Rec'd Mar. 26.

L
y
2
d
U
s
p
v
k
su
m
ap
w
do
ca
w
of
e

Tientsin, March 13th, 1889.

Rev. Judson Smith,
Boston, Mass, U.S.A.

Dear Sec'y Smith:-

Your letters of Jan. 3d and 22d were received several days ago. The nature of their contents did not wholly surprise me. That my position is an embarassing one is felt by no one more keenly than myself. As a single woman it was never my intention to ask for appointment. The circumstances which prevented me from doing so have been the cause of much pain and will always be the source of a lifetime's regret.

It was only after earnest

solicitation on the part of Mr. Thompson, who had been for more than two years in the possession of far fuller details of that experience than you can possibly have, that I consented to ask for appointment

My experience had nothing whatever to do with the change of relations between Mr. Thompson and myself. If it could have had any influence it was to urge me to the fulfillment of our plans.

That my coming should have resulted as it has, was a possibility farthest removed from my thoughts and I am very sorry the result could not have been different. Still, it is quite useless to hope for any change of my position toward Mr. Thompson.

My reply to you has been delayed by waiting to get

Miss Anna M. Vetter,
Tientsin, Mar. 13, 1889,
Rec'd Apr. 23.

answers to the question: - "Do you think my refusal to marry Mr. Thompson will be a hindrance to my usefulness in China?" The possibility of its being an obstacle did not enter my mind until about ten days ago. Mrs. Ament's reply is enclosed. Miss Chapin has the same opinion and I am told that others in the mission feel in the same way.

It seems best, therefore, to go to Japan and by the advice of all of this station I will leave for Kobe on the 27th inst. Others will explain why this does not seem like taking matters into my own hands.

Friends in the London Mission have offered me a home in their family and are using many inducements to have

Please address your reply to me at Kobe in care of Mr. Atkinson.

Truly believing that there must be wor of some sort, somewhere, for me and that it will come to me sooner or later, believe me

Yours sincerely

Anna M. Vetter

an English school for foreign children; but I have no wish to go into that work. That was not my purpose in coming. It is my earnest desire to go into purely missionary work and I sincerely hope you may see your way clear to giving me at least a provisional appointment in Japan. As to my fitness for teaching you have Mr. Hatch's opinion and that of several of my Oberlin teachers.

If an opportunity is given me I feel it will not be long before you will be convinced of the sincerity of my motives, and if you still feel that on account of my antecedents it is still unwise give me a permanent appointment, opportunity will have been given me to place myself where I may still work as a Christian teacher and meet the debt which will then be upon me.

Osaka, May 28, 1887

Rec'd June 26

Baikwa Jo Gakko, Tosabor
Osaka, May 28th, 1889.

Rev. Judson Smith,
Boston, Mass.

Dear Dr. Smith:-

Your favor of March 26th came a day or two since by way of Tientsin and today's mail has brought your letter of April (25th.

It is nearly two months since my arrival in Kobe and a month since coming here by invitation of the station to assist Miss Daughady in the Girls' School. About two years ago Miss McLennan, now in Okayama, and myself wrote to Dr. Davis with reference to the possibility and advisability of getting positions in government schools in Japan. Miss Daughaday at that time wrote asking me to apply for appointment and come to her assistance. You already know why the applicatio was not made. Both, Miss McLennan and myself, are here although brought in very different ways.

I am very happy indeed. Life among such lovable, attractive girls is delightful and my work in English and music, pleasant. As to remaining, the only thing to be done at present, is to work and wait. If, however, my staying will lower the estimation, among a few perhaps, of the quality of persons sent to the foreign field and so bring discredit to the cause I will go home *whatever* it may cost me. This work has grown too dear to me for me to to wish to stay at its cost. But, if it is permitted me to remain, there can be but one greater joy and that will be when the goodness of God may make me the means through Him of bringing some out of this dreadful darkness of heathenism into His light.

With many thanks for your very kind and welcome words of sympathy and advice,

Very sincerely,

Anna M. Vetter